Archbishop's Program For All Catholic Men

What your Archbishop wrote in this space a few weeks ago on his intention to harness the power of the Holy Name Societies or any other leading men's organizations in every parish, elicited great interest. We have heard from both men and women who are elated and wish further direction.

Briefly here is what the Archbishop not only wants, but will insist on being put in force:

He wants District and Deanery units of the National Council of Catholic Men, but not as substitutes for existing societies. In the leading city of the Deanery the officers of the present men's societies will constitute the **city unit; similar societies outside the city, a district unit; and all these, the deanery unit.** Then the **deanery officers** will constitute a **Diocesan Council.**

The Holy Father wants every Catholic to be not only a nominal member of a sodality, but a Catholic Actionist. He has spoken on that subject several times during the past month.

Only recently he delivered an address to **Youth** in which he insisted that everyone of them offer himself to do apostolic work. As a child of God and a soldier in Christ's army, he must do so.

A few weeks ago in Boston, **60,000 Holy Name Men** pledged themselves to engage in a spiritual apostolate.

But how can every member fit into this organization, if it is to be constituted of **officers of men's societies?** The way is simple. The officers are expected to utilize the services of all members of the local parish sodality in some way. You have heard the Archbishop talk so much about block captains to keep an eye on a small territory—, one or two or three blocks, according to the strength of the Church in the area — who can begin by taking up a complete census in their particular little field, not visiting only Catholics, but all homes to see whether there are any Catholic residents there.

The most important committee in every deanery will be the "Public Relations Committee." It should be constituted of college men, and be a sort of liaison committee between the sum total of parishes in the city or the deanery and the press and radio stations.

In the city of Fort Wayne and the city of South Bend there are several Catholic radio programs, one sponsored by **Our Sunday Visitor** for publicizing Catholic world news. A station at Gary is ready to put on such a program. When this will have been done in Gary, Hammond and Michigan City, the entire diocese will be covered. The cost of the News Service from Washington is paid for by **Our Sunday Visitor.** The station gives free time for a fifteen minute program at a time when large coverage can be had.

There are **many other committees** to carry out a definite program, which the Archbishop will provide, and which we shall discuss in forthcoming issues. Look to this same space and be sure to read the explanations carefully so that when the organization will be introduced in your area, you will be familiar with what is wanted.

Our Sunday Visitor

In Three Sections Fort Wayne Diocesan Edition **News Section**

Vol. XLII HUNTINGTON, INDIANA, OCTOBER 11, 1953 No. 24

Official

Mission Sunday

Next Sunday is Mission Sunday. From past instructions you will certainly recall that a big collection is needed for the conduct of mission work throughout the world. All lands must look to the United States for the major support of the Missions, because European countries, which furnished missionaries to our nation, are not able to give much help to the Missions today.

Youth Conference

The week beginning October 18 and ending October 25 has been designated "National Catholic Youth Week" by the Youth Department of the National Catholic Welfare Conference, Washington, D.C.

Our Diocesan Youth Director, the Rev. Eugene Zimmerman, Cathedral, Fort Wayne, has called a conference of Youth Delegates from each parish in the diocese to meet in Fort Wayne, Sunday, October 25. A special Mass will be offered at 11:00 a.m. to start the conference. The Archbishop will address the delegates. A dinner will be served at St. Mary's parish hall at 12:30 p.m. The conference theme will be discussed at Central Catholic High School in the afternoon.

—‡—

Prayers Requested

Your prayers are requested for the repose of the soul of Mr. Herbert J. Zahn, father of the Rev. Robert Zahn, pastor of Little Flower Church, Waynedale. Mr. Zahn was buried from St. Mary's Church, Huntington, October 8.

—‡—

The Archbishop would like to have everyone read what appears at the top of this page.

—‡—

During **Rosary** Month it should be unnecessary to urge the recitation of the Rosary in every Catholic Family.

Archbishop Noll Confident Of Success Of Appeal To Complete Capital's Marian Shrine During '54

Washington—(NC)—Designation of 1954 as a Marian Year will encourage Americans in their plans to build a national church dedicated to the Mother of God.

This was predicted here by Archbishop John F. Noll, Bishop of Fort Wayne, who pointed to His Holiness Pope Pius XII's Encyclical Letter "Fulgens Corona" (The Radiant Crown), urging the faithful to "throng" to places dedicated to the Mother of God.

The Holy Father mentioned specially great national churches in honor of the Blessed Mother in two European countries, and said pilgrims undoubtedly will flock to them "in an especial manner."

The United States is dedicated to the Mother of God under the title of her Immaculate Conception. As 1954 will be the centenary of the promulgation of the Dogma of the Immaculate Conception, American Catholics already had decided to begin next year the great Upper Church of the National Shrine of the Immaculate Conception here. Now Pope Pius XII has proclaimed 1954 a Marian Year, giving added impetus to good works honoring the Blessed Mother.

To raise funds for this splendid shrine, the Bishops of the United States are conducting a nation-wide appeal. In most parts of the United States this appeal will be held on December 6, the Sunday nearest to the Feast of the Immaculate Conception, December 8. Archbishop Noll is chairman of the Episcopal Committee for the National Shrine of the Immaculate Conception. Members of the Committee include the four American Cardinals and twelve other Archbishops and Bishops in all parts of the United States.

In proclaiming the Marian Year, Pope Pius expressed the hope that it would see "the faith of the people may be increased and their devotion to Virgin Mother of God become daily more inflamed."

His Holiness called for pilgrims to visit sanctuaries of Our Lady wherever they exist, in cities, towns and villages. But where there exists "a church in which the Virgin Mother of God is venerated with more intense devotion," he urged that "thither let pilgrims flock together in great numbers and publicly and in the open give glorious expression to their common Faith and their common love toward the Virgin Most Holy."

Archbishop Noll pointed out that, while the National Shrine of the Immaculate Conception is not yet completed, people everywhere can still make it a place of Marian Year pilgrimage.

The cornerstone of the Shrine was laid in 1920, and its massive foundations are complete. These include a Crypt Church which is the largest of its kind in the world. Because of a great financial depression beginning in 1929, World War II, and the enormous program of post-war relief carried on by American Catholics for people in war-torn countries, it has not been possible to do much work on the National Shrine in the last quarter-century.

Polish Bishops Accuse Red Regime Of 'Mad Will' To Destroy Church

Washington—(NC)—The Polish Bishops have charged the Warsaw regime with "a mad will to destroy the Catholic Church."

Nevertheless, the Bishops have again emphasized their readiness to find an "honest and fair" solution of Church-State difficulties. But they can never accept a solution which would "place the things of God on the altar of Caesar."

These points are made in a 5,000-word joint memorandum the complete text of which has just been received in the United States. The memorandum, about whose authenticity there can be no doubt, was handed to President Boleslaw Bierut on May 8 of this year by Bishop Zygmunt Choromanski, the secretary of the Polish Hierarchy.

The memorandum concedes that, with few exceptions, churches and chapels are not being closed down in Poland. But outside this narrow field of religious services the Church is hamstrung at every move.

"We do not accuse any individual," the memorandum says. "We are convinced that the enmity toward the Church is not so much a matter of the persons with whom we deal, as of the system. The responsibility falls on the ideology

Continued on page 8A

'EVICTED' — His Eminence Stefan Cardinal Wyszynski, (above) Primate of Poland and Archbishop of Gniezno and Warsaw, who has been forced from his post by the Red regime and permitted to withdraw to a monastery. A Warsaw broadcast reports that he is charged with "anti-state activities." (NC Photos)

Pontiff To Attend Dedication

Pope To Bestow Unusual Honor On New North American College

By MSGR. JOSEPH J. SULLIVAN

Rome — (NC) — His Holiness Pope Pius XII will personally attend the dedication on October 14 of the new North American College, the gleaming white, modern building on the Janiculum Hill that will house young Americans studying for the priesthood. This was learned from the office of the Papal Maestro di Camera in Vatican City.

The highly unusual honor to be bestowed by the Holy Father on an American institution and on the Church in the United States will mark a singular coincidence in the history of the College. What is to take place is, in a true sense, a second establishment of the College. It will also be the second time that a Pope has visited the College in connection with an inauguration.

Pope Pius IX, who founded the older institution 94 years ago, on December 8, 1859, visited the College and offered Mass for the students there on January 29, 1860. Now, Pope Pius XII, during whose reign and with whose help and patronage the new institution has been built, will honor the College and the entire Church in America by attending the opening of the new premises, the first completely American-built home the College has had in its history.

It is not expected that the Pope himself will perform the dedication. Rather, he will pay a visit at the conclusion of the ceremony of blessing conducted by His Eminence Edward Cardinal Mooney, Archbishop of Detroit, ranking member of the U. S. Hierarchy.

Welcoming him also, the Pontiff will find Their Eminences Samuel Cardinal Stritch, Archbishop of Chicago, and Francis Cardinal Spellman, Archbishop of New York. With the American members of the College of Cardinals will be 30 U. S. Archbishops and Bishops, and more than 100 priest-alumni of the North American College who are making a special visit to Rome for the occasion.

Built at a cost of $3,500,000, the new College is one of the most imposing structures of modern Rome, and occupies one of the most desirable sites on the beautiful Janiculum. It is located not more than ten minutes' walk from St. Peter's Square. From its elevation of about 50 feet above the level of the square, it affords a sweeping view of St. Peter's dome and parts of the Vatican Gardens.

The coming inauguration marks the first time in 94 years that the American seminary, which has sent more than 1,000 men into the work of the priesthood, has had its own home built for it.

When Pope Pius IX first established the College it was housed in a 17th century building on the Via dell 'Umilta which had been a convent for two communities of nuns successively. Enlarged and remodeled during the years, it served as a home for the North American College until it was closed by World War II.

Continued on page 8A

Festival Of Arts At Notre Dame, October 12-17

Native Of Michigan City

Priest Joins Faculty Of Mohammedan Univ.

Notre Dame—A Catholic priest, educated at the University of Notre Dame, recently joined the faculty of a Mohammedan university in Pakistan. The Rev. Richard W. Timm, C.S.C., a native of Michigan City, is currently teaching biology and cataloging biological specimens at Dacca University, a predominantly Mohammedan institution operated by the Pakistan government.

Father Timms' work at Dacca University was made possible by a Fulbright fellowship which he received this Fall. Dacca University officials had requested that an American be assigned to the post. An American with just the right qualifications was the head of the science department at nearby St. Gregory's College in Dacca. The Holy Cross Fathers, who have engaged in missionary work in the area for more than a century, agreed to loan Father Timm to the Mohammedan university on a part-time basis.

The young priest was especially well prepared for the assignment. He took his undergraduate work at Notre Dame. Following his ordination in 1949, Father Timm studied for his master's degree and doctorate at the Catholic University of America, Washington, D. C., majoring in parasitology. He had already volunteered to serve in the Holy Cross missions in Pakistan and felt that his special training in parasitology might be particularly useful in the disease-infested Orient.

While Father Timm is believed to be the first priest to teach at a Mohammedan university, he certainly is no stranger to the Pakistan students. Many Mohammedans are enrolled at St. Gregory's College and other schools where priests, Brothers and Sisters of the Congregation of Holy Cross serve as American "ambassadors" and disciples of Christianity more than 5,000 miles from home.

NEW PRIOR — The Crosier Fathers (Order of the Holy Cross) of Sacred Heart Monastery, Fort Wayne, elected the Very Rev. Leo R. Sovada, O.S.C., as their new Prior on September 29. Father Sovada was ordained on May 29, 1943. His first appointment was to the Crosier Seminary at Onamia, Minn. He served there from 1944 to 1952 as a Professor and Procurator. In September, 1952, he was transferred to the Fort Wayne Monastery to serve in the capacity of Novice-Master for the Lay Brothers. With the election of Father Sovada, the Monastery has been elevated to the rank of Priory, giving the Community the right to choose its own Superior. The Rev. Joseph Snyers, O.S.C., was chosen as Subprior.

No General Marian Year Indulgences Granted By Pope

Vatican City — (NC)—No special indulgences were mentioned by the Pope in his encyclical proclaiming the Marian Year. But it is expected that many will be granted.

These indulgences will not come from any general conditions laid down by the Pope. Rather, these indulgences will be granted through conditions laid down by the local Ordinaries.

Informed sources in the Vatican stated that they expect individual Bishops to request special Marian Year indulgences from the Holy See. These will be granted after the Vatican approves the conditions for them, it was learned.

Thus the procedure on granting these Marian Year indulgences will differ from the Holy Year. Then the Holy Father laid down general conditions for all the faithful. During the Marian Year the conditions will be set by the individual Bishops.

An indulgence is a remission of the temporal punishment due to sins already forgiven. An indulgence does not take away sin, nor does it take away the eternal punishment due to mortal sins. Indulgences are either plenary or partial. Plenary indulgences take away all the temporal punishment due to sins already forgiven.

According to unofficial information here the Vatican is prepared to grant generous indulgences upon the request of the individual Bishops. It is expected that these indulgences will be in connection with the special services called for by the Pope's encyclical at Marian centers in all towns, cities and dioceses.

PLAN FESTIVAL OF THE ARTS — Two students help place a painting which will be on display in the O'Shaughnessy Hall galleries during a brilliant Festival of the Arts at Notre Dame, October 12-17. Left to right: Paul Byrne, curator of the O'Shaughnessy Hall galleries: Duke Rank, Phoenix, Ariz., festival chairman; and Fran Meaney, South Braintree, Mass., who represents the College of Arts and Letters in the Student Senate.

Fr. Kennerk Leaves For Bengal

Departure Ceremonies Held For Holy Cross Missionaries

Notre Dame—Seven Holy Cross missionaries, soon to leave for far-off Pakistan, participated in an impressive departure ceremony Thursday night in Sacred Heart Church on the University of Notre Dame campus.

Four priests, a Brother and two Sisters of the Congregation of Holy Cross renewed their foreign mission vows before the Rev. Theodore J. Mehling, C.S.C., provincial superior. The sermon was given by the Rev. Michael Mathis, C.S.C., who spent many years in the foreign missions. After the ceremony, the seven missionaries bade farewell to their families, friends and associates at Notre Dame.

The missionaries will leave directly for Dacca in Bengal, East Pakistan, where the Congregation of Holy Cross, which operates Notre Dame, this year observes its centennial of missionary work among the natives. They will arrive in Pakistan in mid-November to join eighty-nine Holy Cross priests, Brothers and Sisters who staff the Dacca missions.

Participating in the departure ceremony were the Rev. Gerald McMahon, C.S.C., Binghamton, N. Y.; Rev. Thomas C. Zimmerman, C.S.C., Crestline, Ohio; Rev. Daniel Kennerk, C.S.C., Fort Wayne; Rev. Elias Ribeiro, Rangamattia, East Pakistan; Brother Brian Lyon, C.S.C., Loretto, Ky.; Sister M. Carmen, C.S.C., Woodland, Calif.; and Sister M. Francis Bernard, C.S.C., Detroit, Mich.

Co-Founder Dies

Hartford, Conn — (NC)— Archbishop Henry J. O'Brien of Hartford presided at the solemn funeral Mass in St. Joseph Cathedral here for Dr. Edward L. Brennan, 53, co-founder of the Guild of Catholic Psychiatrists and an officer of that organization.

Week-Long Event To Mark Opening Of Art Galleries

Notre Dame—A brilliant Festival of the Arts including a million-dollar modern art exhibition and a series of outstanding cultural events will be held at the University of Notre Dame from October 12-17. The week-long program of concerts, lectures and dramatic presentations will inaugurate activities at the new I. A. O'Shaughnessy Hall of Liberal and Fine Arts which was dedicated last May.

The College of Arts and Letters Festival will mark the formal opening of the O'Shaughnessy Hall galleries which are expected to become a center for art patrons of this area.

Included in the modern art exhibition will be paintings by Raoul Dufy, Paul Klee, Maurice Utrillo, Georges Rouault and a score of other noted artists. The paintings have been assembled from private collections and galleries in the Midwest by John A. Muldoon, Jr., Notre Dame alumnus and prominent Chicago art collector.

The group of students who conceived the idea of a Festival of the Arts has received the enthusiastic support and cooperation of the University administration, faculty and alumni.

While the Festival proper is scheduled for one week, the modern art exhibition will continue through November 12. The public is cordially invited to visit the O'Shaughnessy Hall galleries from 2:00 to 5:00 p.m. and 7:00 to 9:00 p. m. daily except Saturdays of home football games.

The first event of the Festival of Arts will be a demonstration of sculpture techniques by the Rev. Anthony Lauck, C.S.C. of Notre Dame's Art department on Monday, October 12, at 7:30 p.m.

The second day of the Festival of the Arts coincides with Founder's Day, October 13, a traditional campus holiday. A Solemn High Mass in honor of the Rev. Edward F. Sorin, C.S.C., founder and first president of Notre Dame, will be celebrated in Sacred Heart Church in the morning.

Beginning Monday afternoon and continuing throughout Tuesday, a series of distinguished moving pictures will be shown on campus. Included will be "The Strong Man," a comedy produced in the 1920's starring Harry Langdon; "The Informer" with Victor McLaglen in his Academy Award-winning role, and "The Louisiana Story," a documentary film.

George Buehr, modern art authority of Chicago's Art Institute, will conduct a tour of the O'Shaughnessy Hall galleries on October 14 in the early afternoon and at 4:00 p.m. will lecture on modern painting in Physics Auditorium, Nieuwland Science Hall.

On the same evening at 8 p.m., the University Theater will present a dramatic reading of Ibsen's "Hedda Gabler." The cast, under the direction of Michael Casey, formerly of London's famed Old Vic Theatre, will employ the same techniques which were so successful in Charles Laughton's production of "Don Juan in Hell!"

Richard Sullivan, noted novelist and shortstory writer, will speak on "The Intention of the Novel" on October 15 at 4:00 p.m. in O'Shaughnessy Hall.

The Fine Arts Quartet, heard regularly over the ABC Radio Network, will present a concert the evening of October 15 in Washington Hall under the auspices of the University's Concert and Lecture Series. The public is invited to hear the program of this string ensemble which will include works by Beethoven, Hayden and Piston.

The Notre Dame Glee Club will give a concert October 16 at 4 p.m. in Washington Hall.

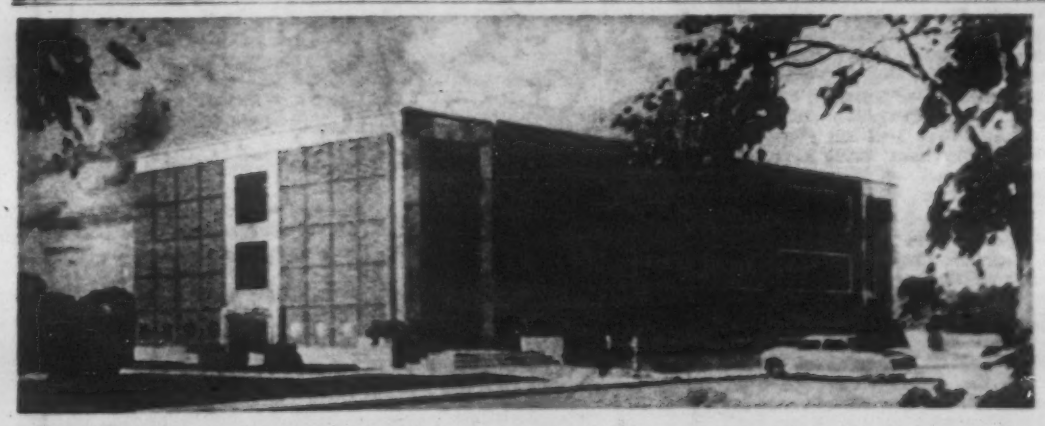
A colorful climax to Notre Dame's Festival of the Arts will be the Arts and Leters Ball. "A Night at the Gallery" will be the theme of the Ball and Woody Herman and his orchestra will provide the music.

St. Joseph's Hospital Receives Notice Of Full Accreditation

Fort Wayne — The Board of Commissioners of the Joint Commission on Accreditation of Hospitals has notified St. Joseph Hospital that it is now a fully accredited hospital.

The approval is the first and foremost recognition St. Joseph Hospital has received in its program started three years ago to establish the hospital as an area medical center and teaching institution, according to Sr. M. Augusta, PHJC, administrator.

It recognizes that patient care, administration of hospital, medical records, departmentalization, professional and nursing services have been completely approved and that the hospital is now fully accredited to train interns and extrens. It is the same kind of approval granted to university teaching hospitals, Sister Augusta said.



NEW SOUTH BEND GRADE SCHOOL — Work on South Bend's fourteenth Catholic grade school started last week by Peter Schumacher & Sons, Mishawaka contractors, who have been awarded the contract for the construction of the $350,000 Holy Family Parish School on South Mayflower Road at Western Avenue. Ground for the new school was broken two weeks ago. An architect's drawing depicts the school as it will appear when it is ready for occupancy next September.

Behind The Footlights

Civic Theatre Presents Most Encouraging Opening In Years

By WILLIAM THESPIAN

Take Shakespeare's "Midsummer Night's Dream," enhance it with some colorful costumes and a brilliantly-lighted unity setting, sprinkle the whole with the lively steps of some dainty, little fairies, clothe the entire production with the magical charm of that master of mischief, Puck, and you have the most enjoyable evening seen in a Fort Wayne theatre for a long time.

The Fort Wayne Civic Theatre's opening production of the season was a masterpiece. Producer-director Theodore Siser came up with the right formula to give the Civic Theatre is most encouraging opening in years.

This production had everything.

First of all, it had John Neff in the role of Puck. Mr. Neff is a refreshing addition to the Civic Theatre's roster. His interpretation of this very important role was a bit of casting genius.

Mr. Neff, a dancer, gave to the role that brillant quality of the supernatural. His twinkling toes carried him gracefully to every corner of the stage and out into the audience. I don't think anyone would have been surprised if he suddenly flew up into the balcony.

But, in addition to this, Mr. Neff is a magnificent actor. His acute delivery of the lines, his fine sense of timing and his complete mastery of every scene he appeared in made his performance one of the Civic Theatre's greats.

Coupled with Mr. Neff's wonderful acting was some accurate performances by a well-selected cast. The hilarious buffoonery of the troop of strolling would-be actors and the magical charm of the young ladies who portrayed the fairies were highlights of the performance.

Essentially, "Midsummer Night's Dream" had Mr. Siser.

As its director, Mr. Siser gave to this production a quality of swiftness that was at times breath-taking. Well-rehearsed and well-disciplined in the stage business, the cast was constantly on the move, cavorting sure-footedly up and down the many levels. Whether on the stage or running through the audience, they were constantly on their toes, giving the entire show the quality of the ballet.

As its producer, Mr. Siser added those few extra touches which might be easily termed unnecessary. There inclusion added to the greatness of the production.

The incidental music by Mendelssohn and Purcell played by a string ensemble behind the scenes created a mood of the classical. The fact that the audience arrived in the theatre with the curtain open gave one the feeling of what it was like to see a play in Shakespeare's day. The performance was started with a fanfare played on coach horns on stage. The audience wasn't fooled by some duds standing on stage while the sound came from the wings, as is so often the case.

The Civic Theatre is to be congratulated for its magnificent opening production. In "Midsummer Night's Dream," Shakespeare ceases to be a chore and becomes sheer pleasure. Mr. Siser's directorial debut was an auspicious one. Under his aegis, the Civic Theatre has received its most promising start in recent years. The year ahead promises some thrilling and unique moments in the theatre.

Fort Wayne Philharmonic Open Season

The Fort Wayne Philharmonic was back at the old stand last Tuesday night and they were a welcomed sight. Opening the 1953-54 season under the direction of Igor Buketoff, the Philharmonic presented a varied program to the well-filled Scottish Rite (formerly the Quimby) Auditorium.

The audience liked the delicate playing of Constance Keene in the airy Piano Concerto No. 2 in G minor of Saint-Saens. An outstanding example of Saint-Saens' brilliance, fluency and facility, Miss Keene played the composition with knowledgeable skill and accuracy.

The concert opened with an exact, and sometimes exciting, presentation of Tchaikovsky's Symphony No. 6 in B Minor ("Pathetique"). The program ended with Ravel's Choreographic Poem, "La Valse."

This season's Philharmonic shows an improvement over previous years. With the addition of 12 new players, it has more strength and technical skill in the woodwind and the horn sections. Under a new concertmaster, Hugo Gottesman, former concertmaster of the Vienna Symphony Orchestra, the string sections were excellent.

With the opening concert, musical activities begin to pick up in Fort Wayne. The Musical Society had again decided to stage its Sunday afternoon Coffee Concerts.

The first such concert will be presented October 18 at 3:30 p.m. in the Fort Wayne Art School. Lois Schaeffer, flutist of the Chicago Symphony Orchestra, will be guest soloist with the Philharmonic String Quartet. The dates of succeeding Coffee Concerts are January 10, February 14 and March 28.

The second subscription concert of the season for the Philharmonic will be on November 3. The great Wagnerian soprano, Helen Traubel, lately of the Metropolitan Opera Company, will be guest soloist.

In a backstage conversation, Mr. Buketoff told this writer that the program will be all-Wagnerian. Miss Traubel will be hear in the Leiberstod and Love Death from "Tristan and Isolde" and the Immolation Scene from "Gotterdamerung."

When questioned about the third subscription concert on December 15, Mr. Buketoff said that the presentation of Menotti's magnificent one-act opera, "Amahl and the Night Visitors," will be a full production. He plans to use as much local talent as possible in casting the opera.

This is an encouraging attitude. From the presentations of the Fort Wayne Light Opera Festival this past summer, it is clearly evident that there is a wealth of excellent singing talent in the city of Fort Wayne.

Since this is to be a full production, Mr. Buketoff would be very wise to seek the advise and help of the Fort Wayne Civic Theatre in the matters of staging, lighting and setting. From his brilliant work in "Midsummer Night's Dream," John Neff is the man to see about the choreography.

Mr. Buketoff is to be congratulated for his willingness to seek his talent in Fort Wayne. A wedding of such organizations as the Philharmonic, the Light Opera Festival and the Civic Theatre would be a last thing in Fort Wayne's cultural life.

To Mr. Buketoff and the members of the Philharmonic orchestra, a hearty welcome back. It is easy to see that there will be many enjoyable Tuesday evenings during the winter ahead.

R. Sullivan's Story On 'Hour Of St. Francis'

Fort Wayne — From Richard Sullivan's story, "Night in August," the "Hour of St. Francis" has fashioned a drama which throbs with the tension of our day. The story will be heard over Radio Station WOWO at 9:15 a.m., Saturday, Oct. 10.

Two men emerge from a factory on pay-day. One of them, Ben Fox, happily divides his pay check to meet a new expense—the baby his wife Mary Jane is expecting. The other, Pogey Boyd, sadly breaks the check that has to support only him and his wife, Eleanor. On the way home, Ben Fox thinking of Eleanor Boyd's presence at a shower for his wife, gives in to a mysterious resentment that he himself cannot fathom.

The reason for his emotion gradually becomes clear to him as he overhears from his kitchen the voices of Eleanor and a friend turning the new baby into a problem. In a rush of action, Ben Fox gives their discussion and the story an ending as sharp and as startling as a lightning bolt.

Live Network Shows Slated For WKJG-TV

Fort Wayne—Edward G. Thoms, station manager of WKJG-TV, here, announced that Ohio, Michigan and Indiana television viewers will receive live network shows as soon as WKJG-TV hits the air.

The National Broadcasting Company, with which WKJG-TV is primarily affiliated, contracted with the American Telephone & Telegraph Company to build the needed microwave circuit. This clears up earlier uncertainties as to the date of live network shows. Because of a backlog of such installations, AT&T had indicated that April of 1954 would be the earliest possible date for such a microwave circuit.

WKJG-TV then made plans to go on the air this November with network shows available on film and kinescope. What would have been missed then, and especially in this area, were sports events, special events and on-the-scene coverage of national and international news.

Mr. Thoms went on to state that WKJG-TV can now offer the full complement of both NBC and Dumont network facilities. This microwave circuit, however, will be temporary until a permanent set-up can be installed.

The exact date in November when WKJG-TV goes on the air will be determined by the completion of both the station's transmitter and antenna, the latter having been delivered to Fort Wayne last month. The powerful GE transmitter has arrived, while the steel for the tower was due October 1. Actual completion of the tower and transmitter should take around four weeks.

Sodality Holds Meeting

East Chicago—Our Lady's Sodality of St. Francis Church here held its first meeting of the 1953-54 season September 16 in the church club rooms.

Officers elected for the year were: Mrs. Frank Lucas, Sr., president; Mrs. Edward Plaskett, vice-president; Miss Barbara Waupsh, corresponding secretary; Mrs. Joseph Kudlo, treasurer; and Mrs. Vito Sgambelluri, publicity chairman.

A bushel of canned goods, fresh vegetables, and fruits was presented to the Sisters of St. Casimir.

Following the business meeting, refreshments were served in the club room. Monsignor Bickauskas acted as host for the evening.

The next meeting is scheduled for October 14.

Atends Conference

Notre Dame—William R. Dooley, placement director at the University of Notre Dame, was one of twenty-five college representatives from coast-to-coast who attended a Conference of College Placement Officers opening last Monday at Schenectady, N. Y., under the sponsorship of the General Electric Company.

A BIT OF A DISAGREEMENT — Mama and Papa Grieg disagree on son Edvard's future in "Song of Norway," the operetta based on the life and music of Edvard Grieg. The two-act musical will be staged by the St. John Drama Club of Whiting, Saturday and Sunday evenings, October 17 and 18, at the Whiting Community Center at 8p.m. Irene Gregorovich as Mama wants her son to go on with his music; Jack Mehan as Papa sells fish and wants Edvard to do likewise.

John G. Keane School To Do Dances For 'Song Of Norway'

Whiting—The John G. Keane School of Dancing in Hammond will do the dance sequences for the St. John Drama Club's production of "Song of Norway." Miss Keane will do the choreography for the two-act operetta based on the life and music of Edvard Grieg. "Song of Norway" will be staged Saturday and Sunday evenings, October 17 and 18, at the Whiting Community Center at 8 p. m.

In the St. John production of "Song of Norway" Nancy Nytko, daughter of the John R. Nytkos of 4203 Torrence, will dance Adelina's part. A student at Bishop Noll High School, Miss Nytko has studied dancing for the past four years.

Prior to attending the John G. Keane School of Dancing, she studied at the Junior Seminar at the Sheraton Hotel. Besides appearing in several dance recitals, she has also danced at regional style shows.

The Keane School will also dance to the famous Grieg Concerto in A Minor.

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Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | **Religious Section**

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Our Weekly Chat With You

Dear Readers...

OUR new column by Dale Francis on radio, television and motion pictures is published today on page three. Don't miss it — and let it be your family's guide in its entertainment.

Next Sunday is Mission Sunday. In this issue we would call your attention to the article on page one by Archbishop Filippo Bernardini, Secretary of the Sacred Congregaiton for the Propagation of the Faith, and to Bishop Fulton Sheen's plea on page five.

Roger Lowell Putnam, former Economic Stabilization Administrator, is a convert to the Catholic Church. He entered the Church in England in 1944, while he was serving as a Lieutenant Commander in the U.S. Navy. His wife is a direct descendant of Charles Carroll, Catholic signer of the Declaration of Independence. She said that Mr. Putnam went to England in 1942 and served on the staff of Admiral Allen G. Kirk, former U.S. Ambassador to Russia. He received four Sacraments in quick succession, namely Baptism, Penance, Holy Eucharist and Confirmation.

Mr. Putnam is a native of Boston and a descendant of two very prominent New England families —the Lowells and the Putnams. He is a nephew of the New England poet Amy Lowell. The Putnams have six children, one of whom is Mother Caroline Putnam, a religious of the Sacred Heart, stationed at Newton, Mass.

Another very prominent convert is Sir Edmond Whittaker, one of the most distinguished British

Continued on page 15

The Story Of A Prayer

Rosary Means 'A Crown Of Roses'

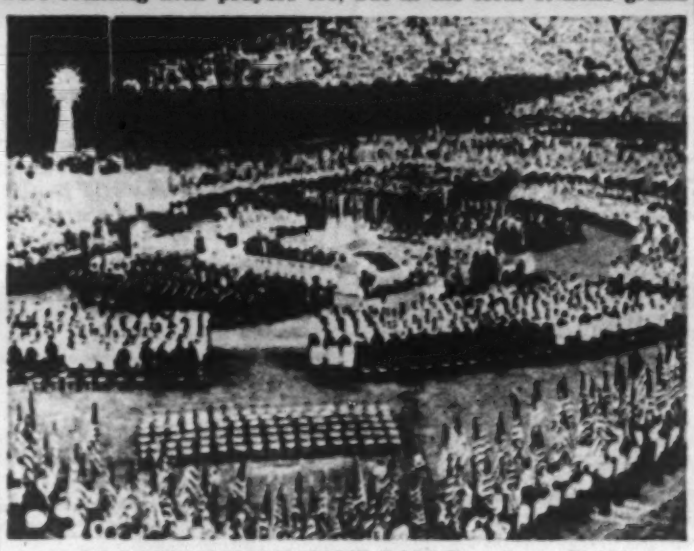
MOST REV. FULTON J. SHEEN, D.D.

IF there is one among our readers who ever sent roses to a friend in token of affection, or ever received them as a sign of remembrance, he will not be alien to this story of a prayer!

Some deep instinct in humanity makes it link roses with joy. Pagan peoples crowned their statues with roses, as symbols of the offering of their own hearts. The faithful of the early Church substituted prayers for roses.

In the days of the early martyrs—I say "early" because the Church has more martyrs today than it had in the first four centuries—as the young virgins marched over the sands of the Coliseum into the jaws of death, they clothed themselves in festive robes and wore on their heads a crown of roses, bedecked fittingly to meet the King of Kings in Whose Name they would die. The faithful at night would gather up their crowns of roses and say their prayers on them, one prayer for each rose.

Far away in the desert of Egypt, the anchorites and hermits were counting their prayers too, but in the form of little grains or pebbles strung together into a crown—a practice which Mohammed took for his Moslems. From this custom of offering spiritual bouquets arose a series of prayers known as the Rosary, for Rosary means "a crown of roses."



50,000 AT BOSTON HOLY NAME RALLY — Some 50,000 men attending the fifth biennial rally of the Boston Archdiocesan Union of Holy Name Societies transformed Fenway Park, home of baseball's Red Sox, into a huge outdoor cathedral. Archbishop Richard J. Cushing of Boston addressed the gathering from a yellow and white bunting-draped platform near the ball park's left field. Solemn Benediction was celebrated by Auxiliary Bishop Eric F. MacKenzie on a mammoth altar erected within a 40-by-40 sanctuary in the center of the diamond.

From its first days the Church asked its faithful to recite the 150 Psalms of David. This custom still prevails among the priests, for we are obligated to recite some of these Psalms every day in what is called the Breviary.

But it was not easy for anyone to memorize the 150 Psalms. Then too, before the invention of printing, it was difficult to procure a book. That was why certain important books like the Bible had to be chained like telephone books—otherwise people would run off with them. Incidentally, this gave rise to the stupid lie that the Church would not allow anyone to read the Bible because it was chained. The fact is, it was chained so people could read it. The telephone book is chained too, but it is more consulted than any book in modern civilization.

The people who could not learn the 150 Psalms wanted to do something to make up for it. So they substituted 150 "Hail Mary's." They broke up these 150 into 15 decades, or series of ten. Each decade was to be said while meditating on the different aspects of the Life of Our Lord. To keep each decade separate, each one began with the "Our Father" and ended with the Doxology of Praise to the Trinity.

St. Dominic who died in 1221 received from the Blessed Mother the command to preach and to popularize this devotion for the good of souls, conquest over evil and the prosperity of Holy Mother Church, and thus gave us the Rosary in its present classical form.

Love Never Monotonous

It is objected that there is much repetition in the Rosary because the Lord's Prayer and the Hail Mary are said so often; therefore it is monotonous. That reminds me of a woman who came to see me one evening after instructions. She said: "I would never become a Catholic. You say the same words in the Rosary, over and over again, and anyone who repeats the same words is never sincere. I would never believe such a person and neither would God."

I asked her who the man was who was with her. She said it was her fiance. I asked: "Does he love you?" "Certainly he does." "But how do you know?" "He told me." "What did he say?" "He said: 'I love you.'" "When did he tell you last?" "About an hour ago." "Did he tell you before?" "Yes, last night." "What did he say?" "I love you." "But never before?" "He tells me every night." I said: "Do not believe him. He is repeating; he is not sincere."

Continued on page 12

Be A Missioner Next Sunday

Church Is Always Fought But Never Conquered

Your Help Asked That Christ May Live And Reign

FOLLOWING is the text of the World Mission Sunday appeal issued by Archbishop Filippo Bernardini, Secretary of the Sacred Congregation for the Propagation of the Faith. The Archbishop's appeal reminds Catholics in connection with World Mission Day, observed October 18, that not only missionaries but all Christians must take part in the Church's effort to evangelize the world.

The text:

In the darksome and convulsed world of the present hour, the Catholic Church reveals herself more and more as the only source of light, the only hope of peace, the only path of salvation.

Her exalted teachings, which are of divine origin, her holy unspotted law, the gift of grace which she offers to all, constitute, for those who are endowed with intelligence, the indispensable factors for the consolidation of human relations and are; at the same time, the precious gift which Christian civilization can offer to the unbelieving world to indicate to it the paths to true greatness. It is precisely because of this that the Church claims her rights and proclaims her duty to act as teacher and guide. This is why she unfolds her activities in this old world which she wishes "to restore to Christ." This is why she pursues her missionary activity, in spite of all obstacles, among peoples who are as yet not evangelized. The blindness of her enemies and the apathy of Christians can be obstacles but they will never stop her.

ARCHBISHOP BERNARDINI

"The Church," declared the Holy Father on a solemn occasion, "is the Church of all. She is for all. She wishes to unite all men as brothers and sisters in Christ. No one disposes, better than does the Church, of forces of reconciliation, understanding and unity which are capable of acting upon the intimate convictions that dominate life."

Strong in this conviction, which is rooted in the very nature of the Church, in conformity with the wishes of her Divine Founder, Catholicism is present in all fields of human activity: thought, labor, art, economics, politics, in all things in which men take part.

It is a particular pleasure for us to consider the Church, present and active, with her men and her establishments, in the present missionary world, where she is fighting a peaceful battle—a peaceful battle, because her men are armed with love alone and without any other objective than to do good; a hard and bloody battle, nevertheless, because this unarmed missionary army is faced by the hatred, violence and implacable resistance of evil.

Thus, just as in the mysterious darkness of Calvary, "death and life in dire combat, all wondrous contended: Life's captain, done to death, reigns living," so in the course of time, the Church lives amid continual battle, the struggle between truth and error, virtue and vice, life and death: always combatted against she is never conquered.

The Church is today on the height of Calvary, a bloody Calvary in China, Korea and Indochina; and where there is no flow of blood there are fatigue, misunderstanding and indifference to sadden the hearts of those who wish, at all costs, to see Christ live

Continued on page 13

For High Schools And Discussion Clubs

St. Edward, The Confessor, Feast Oct. 13

BY a strange mentality, built up by Communists, Socialists and people reared in prejudices against the Catholic Church, organizations were formed after World War I, to get rid of kings. But it never occurred to these one-track minds that anyone was asking that England should give up her king, or that Norway or Sweden should give up theirs. They were thinking only of Spain, Portugal, Italy and, in some degree, Belgium.

One could truthfully say that probably the most revered king England ever had was Edward, a canonized saint whose feast falls on October 13.

St. Edward was born near Oxford in the year 1004. He reigned for 24 years.

He was a nephew to another St. Edward, King and martyr, the last of the Anglo-Saxons.

The Danes had invaded England, and sought Edward's life when he was a boy. He was sent into exile where he said he would rather forego the kingdom than to take possession of it by violence and bloodshed. Upon the death of his predecessor, who had murdered his brother, he returned to England and was received with great acclaim.

He started out not only to rebuild institutions which had been destroyed by the Danes, but to build many churches, because he felt that the security of his kingdom rested on a religious citizenry.

He was called "Father of Orphans and of the Poor" because of

Continued on page 7

South Bend Deanery

Year's Program Outlined At First Meeting

About 250 women from South Bend Deanery attended the first fall meeting of N.C.C.W. held in Elkhart at St. Vincent DePaul Church.

The entire program for the year was presented; all meetings are held on the last Monday of the month, except Dialogue Mass, which is always on the Thursday of Passion Week.

October 26, St. Anthony's, South Bend, Legislation chairman.

November 23, Sacred Heart, Lakeville. Youth Chairman.

December 28, Christ the King, South Bend. Catholic Charities. This meeting will be the Christmas party. Each lady is to bring two children's garments or donation for shoes for the Holy Father's store room.

January, St. Patrick's, South Bend, N.O.D.L. Chairman.

February, St. Adalbert's, South Bend. Library and Literature Chairman.

March, St. Joseph's, Mishawaka, Family Life chairman. Also election of officers.

April, Holy Cross, South Bend. Dialogue Mass.

May, Diocesan Convention in Gary, Indiana.

June, St. Dominic, Bremen, Indiana. Pot luck and installation of officers.

There will be an all day school of instruction on October 15 in St. Patrick's Club Rooms for parish chairmen and all interested in the following projects: Home and School, N.O.D.L., Organization, Spiritual Activities, Catholic Charities and War Relief. It is to be pot luck. Notify the president, Mrs. Stanley Przybylinski, by October 13 as to how many from each parish will be there. The meeting starts at 9:30 a.m., ends at 3:30 p.m.

Mrs. Tansey announced a pilgrimage to Chicago on October 21. The group will attend Mass at noon in the new St. Peter's Church, then go to Our Sorrowful Mother Shrine, and to Aurora, Ill. At the Sacred Heart of Mary Shrine for Benediction, stopping at Vogel's for dinner at 5:00 p.m. Reservations must be in by October 12.

Rummage Sale Held

LaGrange — Under the direction of Mrs. H. S. Bir a Rummage sale was sponsored on September 26 by the members of the St. Joseph Altar and Rosary Sodality here. The sale brought in $265.85. This money is used to support the school program for the parish and also to aid in the care of the Altar.

D. OF I. CIRCLE MARKS SILVER ANNIVERSARY — The DePaul circle of the Daughters of Isabella in Elkhart, celebrated their 25th anniversary last Sunday with a full day of activities. Highlight of the event was a breakfast honoring charter members of the circle. Seated (left to right) are: Mrs. Genevieve Nye, Mrs. Fred LaBrie, Mrs. Leona Monshein and Miss Rose Burkard. Standing: Mrs. Fred Holtz, Sr., Mrs. William Fashbaugh, Mrs. James Kelley, Mrs. C. A. Butler and Mrs. William Nádolny. — Elkhart Truth photo.

June Haver Leaves Convent

'She Made Noble Effort, Strain Too Great' Says Mother Superior

Kansas City, Kans.—(NC)—"She made a noble effort, but the strain was just too much for her. What has happened is best for her and best for us."

Mother Mary Ancilla, superior of the Sisters of Charity of Leavenworth, in Xavier, Kans., made this comment after former movie actress June Haver abandoned her plans to become a nun and returned to the home of her mother, Mrs. Maria Ottestad in Santa Monica, Calif.

Miss Haver was in seclusion at her mother's Santa Monica home but a statement for the press on her behalf indicated that she might again seek to enter the religious life. The statement said: "I will go back. It all depends on my health and God's will." She will rest at home until her health permits more definite plans.

In an exclusive interview with the N.C.W.C. News Service, Mother Ancilla made it plain that Miss Haver will not return to the Xavier, Kans., convent. She said that on September 29, Miss Haver "definitely had withdrawn" from the community.

"It is unfortunate that the incident has stirred up so much publicity," Mother Ancilla stated. "It is nothing for Miss Haver to be ashamed of. It has happened to others before her. The physical strain was just too much. She made a noble effort and it is wonderful that she tried so hard, but the life was too hard for her. That's all there is to it."

Archbishop Edward J. Hunkeler of Kansas City-in-Kansas, in whose See the convent is located, said that "sickness was no doubt one of her reasons for leaving the convent but from all I have heard of the case, she will not come back. She has found out that it wasn't the life for her."

The Archbishop denied making a statement attributed to him by some secular newspapers to the effect that he had said "it is impossible for June Haver to take a leave of absence during her training period."

"I made no such statement as that nor any statement that she could not return to religious life," the Archbishop said. "I simply said that from all I had learned of the case, I did not believe that she would return."

Mother Of Pilot Who Delivered Red MIG Is Catholic

Seoul, Korea —(NC)— Inquiry has confirmed Korean press reports that the mother of the North Korean pilot who flew a Russian-built MIG plane from a Red airfield to a United States air base near here is a recent convert to Catholicism.

Her name is Mrs. Ko Jung Wol, a widow. Father John Suh, pastor of the cathedral in Taegu, baptized her on August 13. She took the name Veronica.

Mrs. Ko, who is 43, lives in a refugee camp near the cathedral. She has been going to the cathedral for the past year, praying for her son who was then flying a jet plane for the North Korean Air Force. He is her only child, and his father has been dead about five years.

The mother, who had no previous religious affiliation, now goes to daily Mass and Communion.

These details were provided by Father (Capt.) Nilus F. McAndrew, C.P., United States Army chaplain, who inquired at the Taegu cathedral.

Honorary President

Fort Wayne — Beatrice M. Kinder, president of St. Augustine Alumnae for 18 years, was named honorary president at a meeting last week. She will devote her time to the Catholic Lending Library which she founded in 1941.

Newly elected officers are Mrs. Jule Doriot, president; Mrs. Bernice Hester, vice-president; Mrs. Charles Poole, secretary; Mrs. Miles Detter, treasurer, and Mrs. John Dunn, historian.

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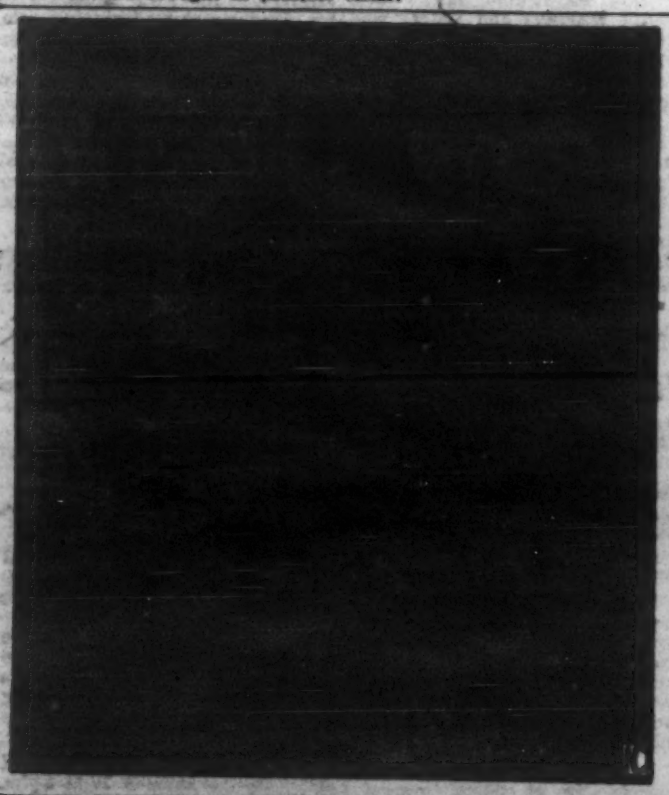

CHRIST CHILD SOCIETY AT WORK—Mrs. Gregory Weyand, (standing) of St. Paul, Minn., national president of the Christ Child Society, on a visitation of Christ Child units, watches Mrs. Charles Volt, in Cleveland's Merrick House, direct nursery children in crayon drawing. The Society also finances summer camps and operates a motor corps in its plan to work with children. (NC Photos)

Hammond Deanery

East Chicago District Meet Set October 14

The first meeting of the East Chicago district National Council of Catholic Women will be held October 14 at the Holy Trinity Croatian parish at 4754 Carey Street. Following Benediction at 7:30 a business session will be held in the parish hall.

Parish chairmen are urged to complete their reports on the recent survey conducted by the National Organization of Decent Literature to determine the type of material being offered on local newsstands.

An outline of the forthcoming year's activities in the fields of War Relief, Civil Defense, Organization, Youth Programs and Spiritual Activities will be given by district chairmen who have attended Schools of Instruction on these subjects.

The Rev. Paul Bogovich will be host pastor and Mrs. John Krajacic, parish chairman will be in charge of the meeting.

Chairmen Appointed

Fort Wayne — Committee chairmen of the Catholic Business Women's Club for the 1952-53 season were announced by Catherine McGill, president.

They are Teresa Walsh, finance; Helen Haefling, membership; Mrs. Arthur Doescher, social welfare; Peg O'Connor, publicity, and Mrs. John Brooks, reservation chairman.

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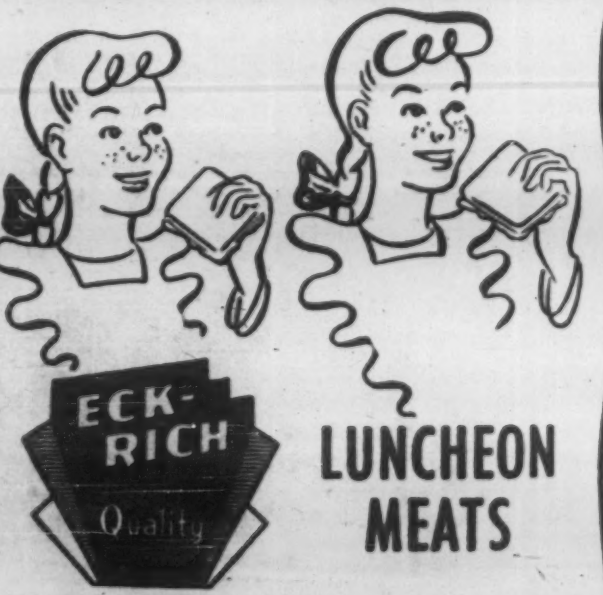

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Looking And Listening

A Guide For Family Entertainment

RADIO . . . MOVIES . . . TELEVISION

A TELEVISION set in the home should be controlled by you, it shouldn't control you.

There are people who are opposed to television because they say it stagnates the mind and holds large numbers of people transfixed in half-lit living rooms, mesmerized by what is happening on a small screen.

Dale Francis

What these people fail to realize is that television is here to stay, and trying to eliminate bad results from it by boycotting it is like trying to reduce traffic fatalities by persuading people to go back to the horse.

Two things protect society from any bad effects of television. One is man's free will and the other is a little knob on every television set that permits man to exercise his free will by turning it off.

And you should be able to turn your set off. That's what I was talking about in that first sentence. If you leave your set on constantly, waiting to see what is coming on, you are going to stay right in front of it, watching even the mediocre entertainment. But if you and not the television set are in control, you choose what you want to see and you turn on your set only when there is something worthwhile.

Actually television has taken giant strides in presenting worthwhile programs. A disciplined TV listening schedule can be quite beneficial—both from the standpoint of entertainment and of education. As fall progresses I'll review some of these programs each week but right here I'd like to list a few of the shows that indicate promise of being worthwhile.

SUNDAY: Super Circus (ABC), Notre Dame Football (ABC), Omnibus (CBS), You Are There (CBS), What's My Line (CBS), 20 Questions (Dumont), Georgetown University Forum (Dumont), Meet the Press (NBC), Mr. Peepers (NBC).

MONDAY: Junior Press Conference (ABC), I Love Lucy (CBS), Studio One (CBS), Voice of Firestone (NBC).

TUESDAY: Life Is Worth Living (Dumont), Cavalcade of America (ABC), U.S. Steel Hour (ABC), See It Now (CBS).

WEDNESDAY: Godfrey and Friends (CBS), Strike It Rich (CBS), I've Got a Secret (CBS), John Hopkins Science Review (Dumont), Chicago Symphony (Dumont), This Is Your Life (NBC).

THURSDAY: Author Meets the Critics (Dumont), Groucho Marx (NBC), Dragnet (NBC).

FRIDAY: Ozzie and Harriet (ABC), Mama (CBS), Down You Go (Dumont), Dennis Day (NBC).

SATURDAY: Mr. Wizard (NBC), Show of Shows (NBC).

There's a TV list for you. It isn't all-inclusive. There are excellent shows not listed. Those viewers who are in single channel areas will find some of these programs aren't available and some of them are seen by film on different nights.

Starting next week I'll take the night by night schedules and discuss them more fully, telling you something of what is being offered. In these weekly discussions I'll tell you of new programs that are just starting this fall and talk about some of the other programs that deserve mention.

Motion Pictures

GENERALLY speaking, the motion pictures I review here will be seen by me before the Legion of Decency rating has been announced. When possible the OSV offices will add the Legion rating. In any case, my review will be on the merits of the film and so I will review some pictures that may be listed as objectionable in part. So, please, take the Legion listings into account along with the review when you decide whether you are going to see a movie.

MOGAMBO (MGM) Legion of Decency rating: **Objectionable in part.** This is a beautifully photographed film that unfortunately has a story that in no way compares with the magnificent scenery of Africa and the fascinating views of wild animals.

There is no doubt that this film will be a boxoffice success but the plain truth is the story is trite, the dialogue even more trite. Clark Gable is as virile as ever in this story of an African guide and his two illicit love affairs. Ava Gardner and Grace Kelly are the women who fight for his affections. This is the theme of the picture and it doesn't rise any higher than the bald statement of it indicates.

It's a shame, too, for the photography is outstanding, the wild animal scenes thrilling.

TAKE THE HIGH GROUND (MGM) Legion of Decency rating: **Unobjectionable for adults.** This is the often-repeated story of the hard-boiled sergeant who makes his men hate him but really is a sensitive fellow who quotes Elizabeth Barrett Browning. Motivation is incomplete, characterization is hazy. The acting is better than the script justifies. Richard Widmark is the tough sergeant, Russ Tamblyn is outstanding as a pleasant young recruit. Metro would be wise to groom him for the roles they once saved for Rooney. No need to go out of your way to see this though.

STALAG 17 (Paramount) Legion of Decency rating: **Unobjectionable for adults.** Now here is a picture with real suspense, outstanding acting. It is the story of conflicts in a German POW camp. William Holden deserves serious consideration for an Academy award for his portrayal of a self-sufficient, enterprising sergeant. This is a film well worth the while of all adult film-goers.

THE CADDY (Paramount) Legion of Decency rating: **Unobjectionable for general patronage.** I now make a confession. Jerry Lewis just doesn't make me laugh and Dean Martin seems a pale imitation of Como and Crosby to me. So I'm not the fellow to tell you about this picture. If you like Martin and Lewis then you'll like this and it's all right for the whole family.

THE MAZE (Allied Artists) Legion of Decency rating: **Unobjectionable for adults.** If you think your suspense drama should be within the range of possibility then you'll protest against this 3-D excursion into the field of teratology. It has suspense but it isn't something you'd mind missing. Richard Carlson is the leading man in this and does his usual competent job.

SECOND CHANCE (RKO Radio) Legion of Decency rating: **Unobjectionable for adults.** Here is the most effective use of 3-D so far. The high-points of the picture are the scenes on a cable car high over a valley. Robert Mitchum and Linda Darnell are the leads. This isn't an outstanding film but the suspense is terrifically increased by 3-D.

The same logic, the same spiritual necessity which has given us our Catholic parochial and Catholic high schools presses us to build and to develop our Catholic colleges. — **The Bishops of Kansas.**

Brother Michael's Quiz

Read this week's installment of BROTHER MICHAEL'S MAGIC carefully. Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor, and if you get less than two correct Brother Michael is ashamed of you!

1. Which is the one true Church established by Christ?
2. How do we know that the Catholic Church is the one true Church established by Christ?
3. What are the chief marks of the Church?
4. Is it possible to force a person to become a Catholic?
5. Is fighting something to be ashamed of?

See answers on page 13

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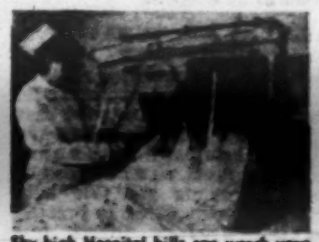

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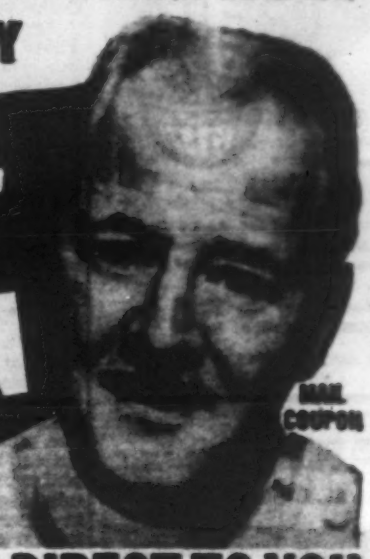

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My, what blessed help! What's more, the "NO TIME LIMIT" Policy pays off in cash direct to you — regardless of what you may collect from any other insurance policy for the same disability, including Workmen's Compensation. This is important — it means you can carry the low cost "NO TIME LIMIT" Policy IN ADDITION to any other insurance — then collect two ways in case of Hospital confinement. This is the way practical minded folks are protecting their savings against today's sky-high Hospital bills.

So be wise! If you're already insured with one Policy — get the "NO TIME LIMIT" Policy for vital EXTRA protection. Of course if you're not insured at all, then by all means get this Policy just as fast as you can — before it's too late.

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RIGHT or WRONG

Editors' views on current events and others' comments

Further Comment On Protestant Manifesto

IN this column in our last number we began an analysis of the "Protestant Manifesto" issued by the editors of The Christian Advocate on March 26, 1953. We commented on that portion of the Manifesto which deals with (1) What do Protestants believe; (2) The priesthood of all believers; (3) Justification by faith; and then promised to continue the analysis of other matters promulgated in this Manifesto.

(4) Number four deals with the Primacy of the Scriptures. The editors of The Christian Advocate say: "Protestants hold to the primacy of the Scriptures, and their sufficiency when interpreted by the light of faith."

What right have Protestants to believe in the "primacy of the Scriptures," and especially of the New Testament, since Catholics were the authors of it, and since Protestants could not know that the New Testament writings were even genuine, let alone inspired, except on the authority of the Catholic Church?

The editors hold that they do not believe in the "inerrancy of the Bible," and note "there is a vast difference between absence of error and presence of power. There is a wild gulf between the teaching that the Bible is infallible, even to historical fact, and the far better teaching that it can mold history in the making if man will only give it a chance." (Many Protestant churchmen will not agree with that).

But if the Bible can err and there be no authority to determine whether it contains error or not, why should its teaching be held as supreme?

The editors also hold private interpretation is aided by divine grace. But how can they hold this in the light of the fact that the original four parent religions have subdivided into more than 400 chiefly because of contradictory interpretations?

Contradictory interpretations of a supposedly inspired book have led many preachers to enter the Catholic Church. This is not surprising if what the Rev. Charles Edward Stowe, son of Harriet Beecher Stowe, quoted in the Boston Harold, September 15, 1905, said be true. He claimed that the reformers would never have broken with the Catholic Church if they could have foreseen countless sects "built on blind negations, cold, cheerless."

Needs Supreme Court

What if the same principle were applied to the Constitution of the United States? Even lawyers are not sure of their correct interpretation of it, and that is why our Supreme Court is kept busy defining just what is "Constitutional."

Private interpretation of the Bible, according to St. Peter, has led to the self-destruction of those who misinterpret it (2 Peter 3:16).

The Bible needs a Supreme Court even more than the Constitution of the United States since it was written not in our language, but in Hebrew and Greek, and since there is no way of collating present translations of the Bible with the original writings. They no longer exist.

The Catholic position towards the Bible is the only correct one. Catholics do believe, on authority, that the Bible is inspired, and free from any substantial error, but Protestants can believe that consistently only on the authority of the Catholic Church.

(5) Religious Freedom: The editors of The Christian Advocate hold: "Protestants believe in religious freedom, the right and duty of the individual believer to find God and to worship Him according to the dictates of his conscience."

That is not Christ's way. People were to believe and observe "all things whatsoever I have commanded you" (Matt. 28:20). They can know what "all things" are only through the teaching body of Christ's Church, commissioned to teach all nations and placing on the people the obligation of "hearing it."

Catholics feel more "free" than do the people of any other religion because they feel certain of the accuracy and correctness of their belief, and Christ tells us that such certainty makes man free — "knowing the truth" (John 8:32).

How can one feel free to believe as he pleases if God actually made a revelation which is definite and which must be accepted? Man can be free to differ from his fellow men, but he cannot be free to differ from God. He is the Supreme Being, and His terms of salvation depended entirely on His own free will, something which each individual, by himself, could not possibly fathom.

Our Divine Savior, in His last prayer, prayed for unity among all His flock (John 17:21). But unity in belief cannot be possible without infallible authority in matters relating to faith and morals.

The fact that "this insistence on religious freedom has long been a belief of Protestantism" does not make that belief correct. The editors quote John Calvin in defense of it. Why should John Calvin's teaching be more infallible than that of the Mother Church? Why should Luther's teaching be held to be infallible and that of the Mother Church not?

The editors refer to the persecution of Protestants in countries where "Catholicism is predominant." There has been no such ill treatment of Protestants on the part of the Church itself. The Catholic Church is the chief victim of persecution.

Certainly the editors must be familiar with the treatment of Catholics in countries where Protestantism is dominant, such as in Sweden and Norway; in Germany during the last century under Bismarck; in England for more than 100 years, where Catholics were actually forced by Protestant rulers, to give up their religion or leave the country. Orthodox rulers are doing that to Catholics right now.

In our own land it is Protestantism which has always been intolerant. Some form of Protestantism was dominant in each of the colonies except Maryland. Catholics were not permitted freedom in any of them. But in the Catholic colony of Maryland "all believers in Jesus Christ" were welcome to the degree that non-Catholics became dominant and began to persecute the Catholics who founded the colony. Read the American Protestant historian Lingard, and see how true this is.

Sacred And Secular

The next point on which a declaration is made by the editors of The Christian Advocate is "The Christian Vocation." The editors say: "Protestants believe in the idea of the Christian vocation with no hard and fast demarcation between the sacred and the secular. Thomas Aquinas divided life between man's temporal and spiritual salvation. Through the centuries Roman Catholics have tried to compartmentalize their activities, calling some sacred and some secular."

We hardly need to remind the editors that man is made of body and soul. The body is material, the soul spiritual, but the two comprise one human being.

St. Thomas taught that it is the business of the State to look after man's temporal well-being; and that of the Church to look after his spiritual well-being, just as it is the physician's business to look after man's body and the clergyman's to look after his soul. That is taken for granted by everyone.

Catholics do not prevent the individual from executing the "priesthood of the laity," which the editors of The Christian Advocate claim includes all Christians. What Catholics call "Catholic Action" means the participation of the laity in the apostolate of the Hierarchy, but it does not exclude the institution of a definite priesthood, instituted by Christ at the Last Supper, and which was commissioned to do things which the laity were not authorized to do.

The Manifesto closes with these words: "Protestants believe much else, but these five principals constitute the heart of it all."

Notable Omissions

The fact is that Protestantism, as expounded by clergymen of most denominations today, is wholly individual. Each person is expected to take Christ as his "personal" Savior, and he is thereby saved, no matter what he might believe or disbelieve concerning other things clearly declared in the Bible.

You will note that the Manifesto does not even mention the Eucharist, the promise of which fills nearly the entire lengthy Chapter six of St. John's Gospel, and the institution of which is recorded by the other three Evangelists, and concerning which St. Paul tells us he had a special revelation from Christ (1 Cor. 11:23-24).

Nothing is said about remarriage after divorce, although Christ declares most emphatically that the one who remarries after such a divorce, and the one who is put away through such a divorce commits adultery if he or she attempts another marriage during the lifetime of his or her first partner. (Matt. 5:32; Luke 16:18). Even the so-called Scriptural reason does not justify remarriage, but only separation from "bed and board."

Nothing is said about the commission given by Christ to His Apostles to forgive sins, which is paramount, because only sin excludes from Heaven. God has al-

Continued on page 15

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OUR SUNDAY VISITOR

With YOUTH Section

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GOD LOVE YOU

Most Reverend

Fulton J. Sheen

THE world is not as bad as many believe. How much better it is because of our faithful in China who endure persecution. A father of three children in prison for two years, refused to purchase his release by denying the Holy Father. The Communists so broke his health that he will be an invalid the rest of his life. A little girl aged twelve, knelt on boards with pointed nails piercing her kneecaps for several hours while pagan children spat in her face, rather than deny her faith. Nine children were told they would be killed if they did not spit on a crucifix held by one of the Communist soldiers—all refused.

God is glorified in His saints and martyrs. Once the love of Christ possesses the soul, nothing, no nothing, can deter it from the Divine Beloved. Many of our Catholics in America would be just as strong under persecution, and so would our children in parochial schools, if the Communists ever brought their hammer and sickle to America. How do we know this? Because so many of them are already doing all their faith asks of them in their present circumstances. Take all those who made a sacrifice for the Holy Father's Missions. Each one of them who sends us an offering for Him, has already made an act of faith which would become martyrdom, if so challenged. In the name of Our Lord and His Mother please make a sacrifice for the persecuted Church in China, for the 80,000 lepers, for our starving in India, hire a catechist at $15 a month to make converts in your name, build a chapel somewhere in Africa where for the first time Our Lord will be adored in His Eucharistic Presence, or help feed the 200,000 refugees from persecuted China in Hong Kong.

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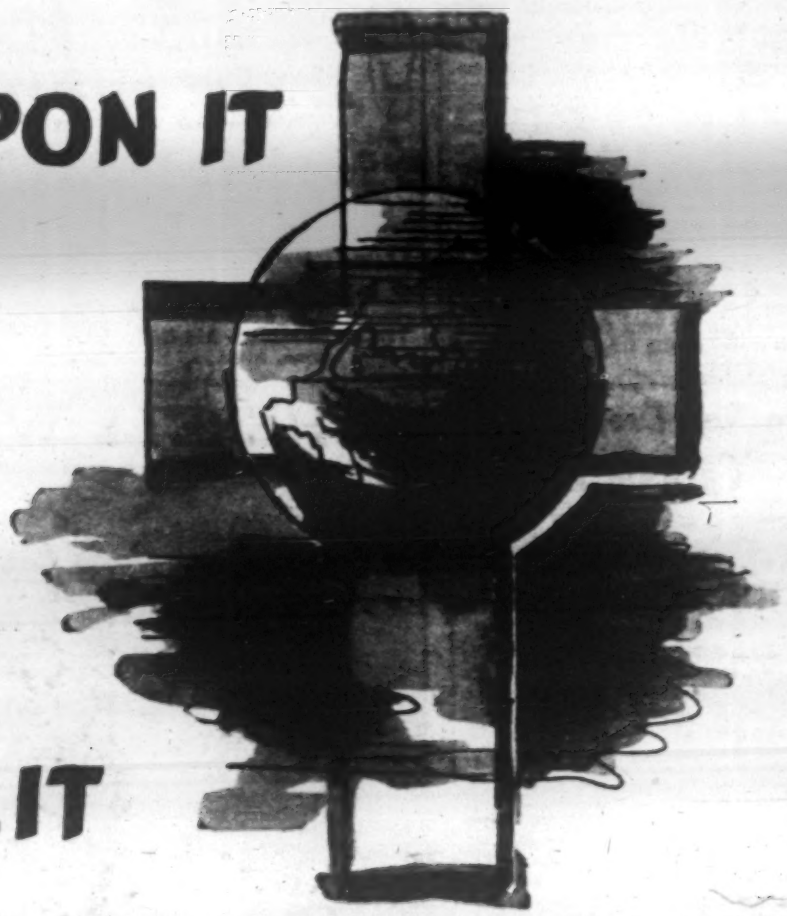
GOD LOVE YOU to the following: to the Little Woman's Club for $2 which they collected from dues each time they met. . . . to F. P. M. for $10. "As a token of faith and with sincere belief the greatest of all charities, I am enclosing this to be used in any way you see fit." . . . to F. C. K. "I was going to spend this $10 for a flash attachment for my camera but then decided to send it to the Missions." . . . to A., M., J., and P. "We are four little girls who would rather send some money to children who haven't enough to eat, than spend it at picnics playing games and having rides." . . . to S. K. for $25. "This is in thanksgiving for a successful operation." . . . to C. S. for $50. "This money I intended to invest elsewhere but decided that the Missions are a better investment for the future." . . . to the Children of A. C. who earned $1 by selling colored shells to send to the Missions . . . to the C. and V. Children who put on a show for the neighbors to raise money ($3.75) for the Missions . . . to I. V. B. who saved $4 for the Missions by washing her dresses instead of sending them to the cleaners. . . . to M. L. C. "Enclosed is $58.24 in thanksgiving for my safe completion of a tour of duty in the Navy and for help in finding a new job."

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

THIS CROSS HAS NO CHRIST UPON IT



...IT WAITS FOR YOU

Why does a Carmelite Sister keep only a cross in her cell and not a crucifix? Because she offers herself for re-crucifixion after the example of the Master. "If we suffer, we shall also reign with Him." (2 Timothy 2:12)

When you *give*, you donate something *apart* from yourself.

When you *sacrifice*, you surrender *a part* of yourself which makes you one with The Crucified.

Each time you *give* something in the Name of Our Lord, you wash your hands of some of your sins. Each time you *sacrifice* something in the Name of Our Crucified Lord, you *scar* your hands with love, as He kept His scars after the Crucifixion. On October 18th, you are invited to become a "partaker in the suffering of Christ" throughout the world by making a sacrifice for the more than 1,100,000,000 pagans throughout the world. If all these pagans walked in single file, one each second, day and night, it would take them thirty-one years to pass your front door! But the collection box for the Society for the Propagation of the Faith will take only a second to pass before you. If you miss that, please do not miss the grace that comes from aiding the Society for the Propagation of the Faith which the Holy Father said is "the charity that surpasses all other charities as heaven surpasses earth, and eternity, time."

Mail your sacrifice to your Diocesan Director.

GOD LOVE YOU!

† Fulton J. Sheen
National Director
Society for the Propagation of the Faith
109 East 38th Street, New York 16, N. Y.

On The Alert

VA Libraries

AN interesting question was posed recently by America: "How are VA libraries stocked?" These are the books provided by the Veterans' Administration for the boys to read while they are in government hospitals. A reader of America found five copies of Paul Blanshard's bigoted "American Freedom and Catholic Power" in one such library.

"He knew," says America, "that James M. O'Neill had written an answer in his 'Catholicism and American Freedom,' but he could not find a single copy in the library. He noticed, too, that Merle Miller's 'The Judges and the Judge,' an attack on 'Red Channels,' was on the shelves. This is the booklet listing Commies and 'fronters' in the entertainment world published by 'Counterattack.' But was 'Red Channels' itself in the library? Niet," says America.

"How come, thought our subscriber? Ought not both sides of a controversial subject be represented? Could we find out, he asked, what the VA's policy is on stocking the libraries in the 160 hospitals it runs?

"We wrote (politely, we hope) and put the question to the VA topside. We got an answer (certainly polite) which still leaves us puzzled. Our informant while admitting that he 'personally, would have felt a responsibility to present both sides' of the controversial questions, gave no indication that the VA has a policy requiring such elementary fair-mindedness.

"Can it be that the patients in VA hospitals are being subjected, perhaps all unwittingly, to one-sided indoctrination in controversial matters?" asks America. "That would be a serious business, and might well win for the VA the uncomfortable feeling down its neck of the hot breath of a Congressional investigation."

• • •

'Reader's Digest'

THERE are some points on which we disagree with Reader's Digest, but we have always admired the editors' militant opposition to Communism. Even during the days of the Grand Alliance when the USSR was being sold to this country as our great sister-democracy across the waters and God help the publicist who dared to breathe otherwise, Reader's Digest was usually fearless in its persistent presentation of the truth about Communism.

And it still is. Every month some 12,546,600 copies in English roll off the press; 1,132,000 copies in Spanish; 264,000 in Swedish; 380,000 in Italian; 587,000 in German; 1,242,000 in French; 377,000 in Portuguese; 96,000 in Finnish; 482,000 in Japanese; and 224,000 in Norwegian.

This little magazine is actually doing more for our country abroad than the Voice of America. It's our best organ of propaganda and it operates at no cost to the taxpayer.

Well, anyway, an article in a recent issue described the pressure mine, "a new naval mine so deadly efficient that it may be capable of rendering every harbor in Western Europe unsafe for use . . . Ships don't have to hit it to explode it. The mine can lie on the ocean bottom, hundreds of feet below the surface, and shatter any ship that sails above it. The slight change in water pressure caused by the motion of a ship overhead detonates it. And it is powerful enough to break a huge liner like the Queen Mary in two."

Afraid that Russia might salt our harbors with this machine and cause us another Pearl Harbor, our Navy is putting millions of dollars into research on some type of defense against it.

The U. S. Navy got hold of it from Hitler's Germany, which had developed it during the war. It was making real progress on it when "Suddenly," says Reader's Digest, "the Navy was ordered by 'higher authority' to turn over to a Soviet naval mission in Washington all the information it had on these mines—not only what was learned from the Germans but everything else that had been discovered."

Isn't there any possible way of learning who "higher authority" was? If someone could discover that, he should be given the highest honor within the power of our government. And "higher authority" should spend the rest of his days in Alcatraz.

'Higher Authority'

There is a clue to this "higher authority" in President Roosevelt's Soviet Protocol Committee, which functioned during the war with Harry L. Hopkins as chairman, administering Russian lend-lease.

According to Richard L. Stokes, a nationally known reporter and commentator, "Under the protection of the White House and State Department, the air route from Great Falls, Mont. to Moscow, known as Alsib, was turned into a literal pipe line for treason.

"Through it, at the cost of scores of American lives and millions of treasure, American accomplices or dupes of the Kremlin poured free cash by the truck load, in the form of treasury plates and materials for occupation money in Germany. With it traveled ingredients and secrets of know-how for the atom bomb, hundreds of thousands of American patents, and an exhaustive documentation on American industrial techniques.

"Great Falls, and Fairbanks in Alaska, gateways for the speediest and safest traffic with Russia, were undoubtedly the centers from which voyaged most of the data of wartime Soviet espionage, including contributions to A-bomb treachery by Alan Nun Mary, Julius Klaus Fuchs, and Julius and Ethel Rosenberg."

Our National Integrity

MRS. ELEANOR ROOSEVELT, Adlai Stevenson, and Clement Atlee fawning over Tito the Tyrant remind us of something St. Paul wrote about 1900 years ago in his First Epistle to the Corinthians:

"Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

"And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? . . . Wherefore, go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Our troubles began back in 1933 when this government, reversing the policy of one Democratic and three Republican administrations, granted official recognition to the Kremlin gangsters.

Maxim Litvinov, representing Russia, returned to his Washington headquarters and danced for joy over the trick he had put over on the "imbecile Yankees." Then began the Red penetration: Hiss in the State Department; Harry Dexter White in the Treasury; William Remington in Commerce; Major Ludwig Ullman in the War Department.

At Yalta, Roosevelt and Churchill promised Stalin cooperation in overthrowing the free governments of Poland and Yugoslavia. Mr. Roosevelt gave his solemn word that he would induce Chiang Kai-shek to turn over Manchuria to the Russians. At Yalta and again at Potsdam our government agreed to return refugees from the Red terror for use as slave laborers in Russia.

The "containment policy" fathered by George F. Kennan of our State Department simply meant practical recognition of the status-quo throughout the world, thereby deserting the cause of religion and freedom in half of Europe and all of Asia.

It all started back in 1933 and it's been going on ever since. Mrs. Roosevelt, Stevenson, and Atlee, frolicking with Tito, are more of it!

"Bear not the yoke with unbelievers . . . What concord hath Christ with Belial?—Or what path hath the faithful with the unbelievers?"—Senex.

A Non-Catholic Looks Us Over

Love The Cross . . . Not The Crutch

BETTY JEFFRIES

THERE are two kinds of crutches. The first kind I saw at Lourdes. Wooden props no longer needed by the invalid pilgrims who hung them there, they line the outside of the famous Grotto, strung high above the ground on French wire.

I first saw them one Easter. I was glad I had never had to depend on crutches or canes or braces. Glad there was nothing for me to hang beside the Cave.

Today I know differently. Today I have discovered the other crutch, the prop of the spirit. It is as real as the wooden ones at the shrine. Not in the same sense. Not a crutch you can see. A crutch you can use and feel, a crutch you lean on spiritually.

Shrines are too often confused with the sick. Particularly shrines like Lourdes. It took me a long time to see that there are other invalids besides those in wheelchairs. That some of Our Lady's cures are the invisible ones of the spirit. That the physically ill aren't the only ones to benefit at Lourdes.

Ever hear the expression "He's using drink as a crutch?" There is a healing of suffering and fear for the spiritually sick as well as those physically affected at Our Lady's shrines. There is a place at every altar for the crutches of those of us with sound limbs next to the cast-off staffs of those with crippled legs. In other words, we are all weak, all propped up with some crutch whether we are lame or not, and too many spiritual crutches are without sound bases. Too many will break under the weight of our fears.

My Own Crutch

Take me. Decisions, interviews, difficulties often disturb me. Procrastination ought to be the name taped on my spiritual crutch. I use it, lean on it, hobble through the day with it constantly by my side. It eases my lame spirit along. They won't see it if I hang it up beside the Grotto at Lourdes, but my faith in Our Lady can give me the strength to discard that prop once and for all. It won't be a miracle. Just using common sense.

How about you? With some people I know the crutch currently popular is labeled ill health. Modern medical men call it psychosomatics. Others call it an excuse. To me it's another crutch faith could do away with.

Then there is the prop called bigotry. This is used by people who are afraid to face the truth, the fact that they can be wrong, their way of life needs changing, the world is a little different from what they think.

Metaphors are difficult things and often mine don't come out right. If I had just broken my leg, I could show you my honest-to-goodness crutches and you'd see what I mean. To compare a necessary tool of a crippled person with an excuse is foolish. But the memory of those discarded braces at Lourdes remains with me and lately I've become conscious of the existence of spiritual infirmities within all of us and the "crutches" we use to drag through our difficulties.

Life can be unbearable at times. Those who go ahead with their eyes firmly fixed on God, ready to meet whatever He permits, those are few and the great souls in our midst. Most of us huddle beneath the tree of our lives counting each heartbeat fearfully, worrying about what might happen and too afraid to emerge from our retreat and accept the cost of such bravery.

Only God and through Him the Church can give us the grace to hang up our "crutches," our excuses, and walk strong and sure forever.

This is what I have learned from Lourdes. It is not just the shrine for the sick in body, it is the hope of the sick in spirit. Of everyone to whom life at some time or another is too much. Of all of us who scatter our anxious "crutches" along the path of our days.

One thing Catholicism teaches that other faiths forget: God's way is the road every day, not just on Sundays. It is the plan for every life, not just the saint's. It is the cure for every worry, not just the martyrdom. Only through this kind of Christ-like faith could most of us find the strength to part with our crutches and overcome our weaknesses enough to go ahead without fear.

For Catholicism is the love of the cross, not the crutch.

"How much do you charge for a haircut?" asked Father Alphonse Schiavone, Maryknoll Missioner from Waterbury, Conn., of the new barber who had set up shop under a shade tree in Tarime, East Africa. "With or without?" the barber wanted to know. "With or without what?" asked Father. "With or without a part," explained the barber. "I charge twelve cents for cutting hair off, and three cents for parting what's left."—Maryknoll.

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St. Edward, The Confessor, Feast Oct. 13

This discussion deals with article on page one. Please be sure to read it carefully.

Questions For The Class

Where are his remains buried?

CLASS: In Westminster Abbey, which he had erected. Thirty-six years after his death his body was transferred to a place in this famous edifice.

Isn't that where Queen Elizabeth II was crowned?

CLASS: All the Kings and Queens of England were crowned in this Abbey after its erection—but it was erected when England was Catholic.

Did Catholic Archbishops ever govern the See of Canterbury?

CLASS: All the Archbishops of Canterbury were Catholic from the time the Church was established in that country until the Reformation.

Is that true of other famous churches and institutions in England?

CLASS: Yes, for instance during World War II the beautiful Cathedral at Coventry, erected in the eleventh century, was destroyed. It was built by Catholics. Oxford and Cambridge Universities were built by Catholics.

Does that mean that these famous churches and universities were confiscated by the Anglican or the Established Church?

CLASS: Yes, the process of confiscation was begun under Henry VIII, and completed under Elizabeth I.

Did the English easily yield to the law demanding that they give up the Catholic faith and embrace the National Established Church?

CLASS: By no means. It took over one hundred years to force them to surrender to the demands of the unjust law to interfere with the liberty of conscience.

How were the Catholics forced to embrace the Established Church?

CLASS: By persecution, by exiling the clergy, by making it a penal offense for Catholics to attend Mass, by depriving them of an opportunity to learn about their religion. Hence after several generations they hardly knew that the Catholic Church had ever lived in their country.

How about Catholics and members of the Established Church in England today?

CLASS: There are more Catholics practicing their religion than there are members of the Established Church. England has some of the sects which we have over here, such as Methodists, Presbyterians, etc., but comparatively few are regular in church attendance.

St. Edward

Continued from page 1

the lavish assistance which he gave to them.

He died after St. John the Apostle, to whom he had great devotion, appeared to him in a vision and told him he would soon be called to his reward. He died on the day foretold by St. John, January 5, 1066.

In the following century Pope Alexander III, after clear proof of many miracles wrought by Edward's invocation, enrolled him in the ranks of the saints.

Thirty-six years after his death his body was exhumed and transferred to the Abbey-church of St. Peter at Westminster. The body was found incorrupt and exuding sweet fragrance.

The coronation of Elizabeth II, last June, took place in this Abbey, and the crown she wore was a replica of the one worn by this St. Edward.

Most of the English people believed, but erroneously, that their nation retained the Catholic faith, even though it broke with the center of unity. The faith was brought to England by St. Augustine, sent by Pope St. Gregory the Great, in the sixth century. All of England's kings from that day until the Reformation were Catholic kings. All the Archbishops of Canterbury, who had taken an oath of allegiance to the Pope were Catholic.

Nothing has done more to disunite Christendom than the perversion of history which, at the time of the Reformation, was rewritten designedly in order to deceive people. The Reformation version of history has been copied by mediocre historians ever since, but the more reliable historians have repudiated it and many of them have come into the Catholic Church by the historical research in which they engaged.

Ira Dutton, later famous the world over as Brother Dutton of Molokai, got his first push in the direction of the Catholic Church from reading a Catechism which a pious landlady had put into his room.

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Book News, Notes And Reviews

Briefs

TWO new Missals have appeared which may be an answer to the needs and wishes of readers. The first is **The Small Missal**, published by Templegate, Box 963, Springfield, Ill. The distinctive feature of this pocket-sized Missal for Sundays and all principal feasts is that all Scriptural passages are in the new translation of Monsignor Ronald Knox. Thus, for the first time, the Knox version is available in an inexpensive book ranging, according to binding, from $1.25 to $4.50. **The Small Missal** also contains the Rite of Benediction, Compline for Sundays, the manner of serving Mass, the Nuptial Mass, prayers for Confession and Communion, and other devotions. There is only one drawback to the handy little volume and that is that the type is small, necessarily so because so much is compressed in its 398 pages. But for those for whom small type is not a handicap, **The Small Missal** is uniquely attractive by reason of its use of the beautiful Knox translation of the Epistles and Gospels.

The Saint Joseph Sunday Missal is a simplified arrangement of praying the Mass on all Sundays and feast days, with a Treasury of Prayers, edited by Father Hugo H. Hoever, S.O. Cist. It is published by the Catholic Book Publishing Co., 257 West 17th St., N.Y. Prices range from $1.25 for the cloth edition to $11.00, according to binding. The Confraternity version is used for Epistles and Gospels. While this is a more conventional Missal, its advantages for older people are its simple format and larger type.

• • •

In the fall listing of Wilfred Funk, Inc., scheduled for November, is Father Francis Beauchesne Thornton's **Catholic Shrines of North America** ($4.00). In his easy, fluent style Father Thornton describes the missions and shrines of the South and West, and of New England and Canada. Beautiful photographs accompany the text.

VIRGINIA BECK SMITH

Pogo fans will be delighted that Simon and Schuster has published a third creation by Walt Kelly, titled **The Pogo Papers**, out October 2, at $1.00.

• • •

Nothing Ever Happens to Me, a boys' book written by Father Neil Boyton, S.J., has been placed on the list of "Fifty Good Books for Scouts and Cubs" by the National Council of the Boy Scouts of America. The book, published by Bruce of Milwaukee at $2.00, relates the unusual adventures of a New York youngster who complained that "nothing ever happened to him."

An Unusual Biography

Nothing Is Quite Enough

NOTHING is Quite Enough by Gary MacEoin, Henry Holt & Co., N.Y. 306 pp., $3.50.

Gary MacEoin wanted nothing more than to become a priest. His dreams of his earlier life were bent to that aim. At eighteen he entered the Redemptorist Congregation in Ireland. Shortly before ordination, he was told by the Father Provincial that he would not be ordained. According to him, there was no explanation given of the refusal. The experience was a shattering one which might have embittered him. For a while it did. Gradually he worked his way to wisdom, to know that there was a place for him in the world, "that though I didn't understand the reason for the things that happened to me, they had a meaning." Gradually he saw the design of Providence in his rejection.

Now married and the father of a son, Mr. MacEoin has written an account of his days of religious training in the monastery. He tells it all in detail. Looking back he writes nostalgically of "the quick years each punctuated by the changing seasons, liturgical fasts and feasts, examinations, vacations, football games, and strenuous hikes through the loose stone-walled sheep fields and the rock-strewn, scrubby hillocks of fox-hunting East Galway, five days of silent recollection each Holy Week and again after summer vacation, the yearly departure in July of the final class and the arrival in September of a new one full of the ingenuous enthusiasm and dedication the novitiate engendered."

Here is the unusual biography of a man who thought he had a vocation to a religious order and was told he didn't. He knew (and well describes) the meaning of a vocation. In his own painful experience he discovered the mystery of it. Some ticklish questions are brought up in the book: the arbitrary action of the superior, for one. The author does not deny his dispute with the strict interpretation of philosophy and theology held by the congregation he joined. There is a certain resentment against individuals. But MacEoin, to judge by the book, has not allowed the human instruments in his own drama of denial to stand in the way of his love of the Church.

Writers' Favorites

Saints And Ourselves

SAINTS and Ourselves, edited by Philip Caraman, S.J., P. J. Kenedy & Sons, N.Y., 146 pp., $2.50.

A distinguished group of British Catholics, most of them converts, contribute to this anthology of essays describing their favorite saints. The essays appeared first in **The Month** during the year 1952 They appear now in book form, edited by Father Philip Caraman, editor of **The Month** and best known in this country for his translation of **The Autobiography of a Hunted Priest.**

Contributors are all star names in many fields. There is Donald Attwater, revisor of Butler's **Lives of the Saints** and author of the recently published **Saints Westward.** He leads off the group with a stirring discussion of the early Christian martyrs. Then, among the better-known names, there is Douglas Hyde, former editor of the London **Daily Worker.** His favorite: St. Francis of Assisi. Antonia White, whose novels **Frost in May** and **The Lost Traveller** bid justly for greatness, writes of St. Thomas Aquinas. She brings him down from the unreachable heights of genius and makes him almost as approachable as the saints of popular devotion.

Another English lady of letters, Sheila Kaye-Smith, presents St. Dominic in a new light. And celebrated English psychiatrist Dr. Eric B. Strauss tells why he thinks St. Maria Goretti can help restore to the world the real value of chastity as a positive virtue. Her canonization, he believes, "came as a clarion call of protest against the hopeless dreariness of base personal standards."

Other contributors and their favorite saints include T. S. Gregory treating St. Francis de Sales; Robert Speaight, St. Augustine; Sir Henry Slesser, St. Thomas More; Rosalind Murray, St. John of the Cross; Edward Sackville-West, Venerable Mary of the Incarnation; J. B. Morton, St. Therese of Lisieux; and Harmon Grisewold, St. Gregory of Tours.

These brilliant minds do not let the saint they admire get in the way of their studies of them as once-living human personalities. In reading these essays one can toy with envy at the literary vigor of English Catholics who spend their talent thus.

In New Dress

'Catholic Men'

THE October issue of **Catholic Men** is out in new "digest" size format. This is the magazine prepared especially for laymen by laymen of the National Council of Catholic Men.

Editor John G. Bowen says the brief, concise style which has made **Catholic Men** so popular will be retained in the newly designed magazine.

Lead off story of the October issue is an objective article by Harry Flannery, vice president of the Catholic Association for International Peace. It is entitled "Admit Red China to the UN?" and ought to be read by every patriotic man in the nation.

Other articles worth your perusal include "Book Burning" by the Very Rev. Francis J. Connell, one of the nation's leading moral theologians; and a fact sheet on "Rhythm in Marriage" by the same author.

Catholic Men lashes operators of prophylactic vending machines in a full page editorial. Read this and act to clean up in your own community.

A large segment of the 90,000 monthly circulation of **Catholic Men** is among service men, and the October issue contains several articles of a special importance to them.

"Alert," the feature that characterizes **Catholic Men's** concise reporting and editorial personality, appears in the center spread. "Men in the News" and "How Come, Joe?", an explanation of some Catholic doctrine—both regular features—also are included in the October issue.

We recommend **Catholic Men** for all Catholic men.

Books Received

Story a Day, Lynn Wilson Thorp, 1028 Connecticut Ave., Wash. 6, D. C. 25c.

The Greatest Faith Ever Known, Fulton Oursler & April Oursler Armstrong, Doubleday & Co., 575 Madison Ave., New York 22, New York $3.95.

Born to Believe, Lord Pakenham, British Book Centre, Inc., 122 E. 55th St., New York City $4.00.

The World's First Love, Fulton J. Sheen, Garden City Books, 575 Madison Ave., New York City $1.49.

'Jist Writ Down'

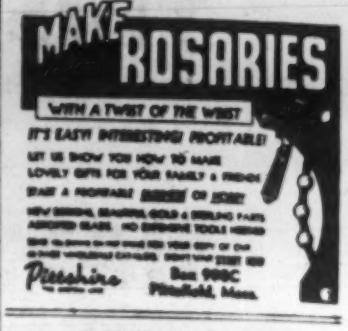
Save Us A Seat, Timmy!

SAVE Us A Seat, Timmy! by Elsye Mahern, The Grail, St. Meinrad, Indiana, 155 pp., $2.00.

Mrs. Mahern is the mother of five boys. One of them, Timmy, died suddenly of a cerebral hemorrhage at the age of six. This book is dedicated to him. Although the first essay describing his death startles the reader into sympathy, the tone of it is so hopeful that you stay on to learn more of the Maherns. The discovery that they are just like any other good Catholic family is what makes them so appealing.

Almost any mother or father could say on reading one of Mrs. Mahern's short sketches, "Why, that's the way it is in our house." He or she might be tempted to add, "I could write a book like that." The answer to that can be found in an anecdote related of an old codger from Mark Twain's home town who said he knew every story the famous author ever told. The only difference between the two of them, he said, was that Mark Twain "jist writ 'em down."

The average Catholic parent will be glad Mrs. Mahern "jist writ down" these everyday happenings in family life. He will find similarity in the problems, like quarreling among children and trying to disguise liver. He will ditto the grateful description of the joys. The advice is only between the lines and it consists in quiet encouragement to others that their experiences are common, and that a lively spiritual life and humor can smooth over the rough spots.



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WHERE'LL WE GO?

Recent disastrous earthquakes demolished islands off the coast of Greece, left thousands dead, thousands of families homeless, without food or drinking water. Scenes like that above were multiplied a hundred times over. Archbishop Macrionitis, of Athens, writes to Cardinal Spellman: "In addition, four churches, a school and the houses of the priests were completely destroyed. Nothing remains." Won't you help him care for his stricken people and rebuild their churches and schools? Send your mite in thanks that God spared your home and church.

NOVEMBER IS NEAR Remember your beloved departed with Masses. Our missionaries will offer your Masses almost immediately. As they have no other support, you will do them and your beloved one a great charity.

SISTER TIMOTHY, a novice with the Poor Clares at Karuvannur, India, needs the yearly cost ($150) of her training for her two-year course. Won't you adopt her by sending her this sum in any installments? Her endless prayers of gratitude will follow you all her life as a missionary.

MITES AND BEADS

Your daily beads during October are specially pleasing to Mary. Our new FATIMA SHRINE in Jordan will also be most pleasing to Her. To our October beads won't you add a mite to help us build it in Her honor? When you send yours, ask for our new pamphlet, "Hills of the Morning—Whence and Whither Palestine?"

RAPHAEL

Archangel Raphael accompanied and protected the younger Tobias on his journey. The devout prayers of another Raphael will accompany through life a kind friend who helps him in his need now. He has two more years in our seminary at Ain Warca, Lebanon. His yearly training costs $100. Can you give him this yearly sum in any installments? He'll never forget you.

LET GOD BE IN YOUR WILL. REMEMBER HIS MISSIONS.

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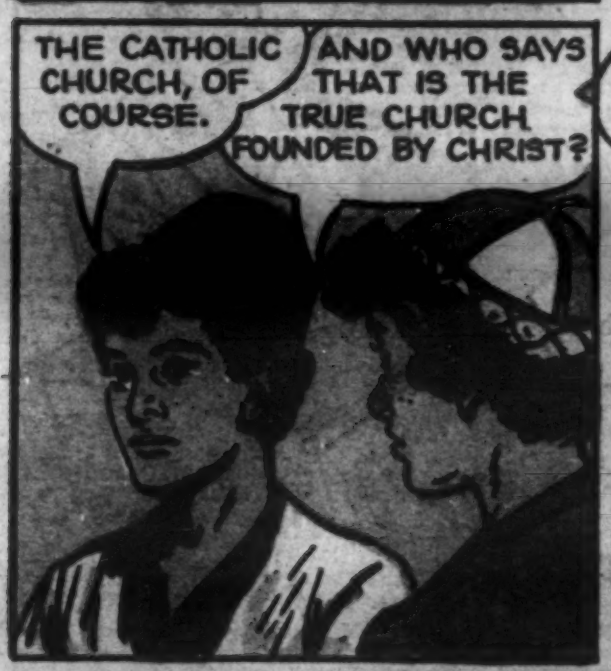

NEXT WEEK:
A MORE CONVINCING ARGUMENT.

How Alive Are You?

Non-Participants Can Be Bores

DANIEL A. LORD, S.J.

STATISTICS can often be a dreadful bore. 10% of the nation's males wear nylon neckties, while 95% of the female population buy men neckties for Christmas and birthdays. 'Tain't exciting, McGee.

And statistics when they are based on observation rather than a strict count can be almost an impertinence.

With that warning, I am going to be a bore and wax impertinent. But at least I'll do it on a subject that should interest you—the aliveness of students in our schools.

How alive are you?

Are you in the waking sector of the student body, or are you numbered among the juvenile Rip Van Winkles? When the faculty think of you (and not necessarily with regard to your studies) do they wear a broad and comfortable smile, or do they knit their furrowed brows in distaste, or, worse still, do they have to pause and ask, "Who's that? I don't seem to recall him?"

In these United States, nonparticipation has grown to be a national custom. We Americans sit and do nothing most of our time. Just a shade over half the voters voted (the advertisements warned us) for President. Most of us sit in a car and are driven about. Instead of singing, most people listen to others sing. For one person who plays a game, a hundred watch. Our great recreation is sitting in front of an electronic device while over it floats or is projected a program — often coming to us out of a can. We are getting to be the Great Inert.

But nowhere are the Great Inert more notable than in our high schools and colleges. The number of nonparticipants there is appallingly high.

They go to class, but they can hardly be said to participate in every class. They lean as far back as the desk or chair will permit, and let the teacher take over. Many of them hope that on a day when recitations are called for they will be called not at all . . . or very early in the session. For if they are called early, they can brush their hands with "That's fine. Now I won't be called again," and lapse into day dreams or their daily devotions to Saint Vacuum.

It is interesting to pass a classroom — and as a visitor to schools I often do — and give a swift glance into the assembly of students. The volume of sheer inertia would be sufficient, or so it seems, to stop the spinning earth as it whirls through space. That glazed look in the eyes; those hands listlessly tearing paper into smaller paper and rolling the smaller paper into useless balls. That chin on hand; the foreward slump of those relaxed shoulders; the air of complete lethargy that reminds you of the castle of Sleeping Beauty when the witch first cast her anaesthetic spell.

Personally, I don't see how teachers stand it. I know I couldn't. Were I in a class like that, I should start throwing erasers and chalk, dirty cracks, or spasms. The inertia of a class would send me spinning right up through the ceiling. But I guess teachers grow accustomed even to talking to sleepwalkers, — corection please; to sleep-sitters. They don't even walk — except in a sort of daze when they beg leave to go to the water cooler. Even the impact of an icy stream leaves them like a mid-noon in the steaming jungle.

Now if they went through, these somnambulists, their classes that way, I shouldn't protest too violently. After all, a person has to find strength somewhere in peaceful sleep for the important exercises of the day, such as lunch, recess, and tossing a ball after class. A person can be forgiven for giving the teacher the shortest possible answer in the lowest possible voice when he is saving up for a telephone conversation that will last approximately an hour and a quarter, or for cheering on the team in tones that make a roaring lion sound dovelike, or the school play in which he is expected to project his voice for a jampacked audience to catch his least and lowest sigh.

My regretful protest goes further and deeper.

It isn't inertia and non-participation in class that worries me.

It's inertia and non-participation of so large a sector of the student body in — anything. Anything at all.

You have a heck of a time getting them to come to one of the school dances.

When the team plays they may or may not be there. When the rest cheer, they may sit, all snuggled down inside a greatcoat, and let the others do the yelling.

They don't bother to go to see their own class play.

If the debating team debates, they are not around to listen, and the debaters display their carefully prepared speeches before empty chairs, the faculty moderator, a handful of old reliables, and the school janitor.

They don't write for the school paper. But for that matter, they don't read the school paper. They may page through it looking for pictures or lazily wondering if their name has somehow unexpectedly found its way into an article. But read? The school paper? Why, they don't read anything but the sports headlines and their favorite comics in the daily paper.

One of the more energetic societies of the school puts on a drive for members. The membership committee may beat the bushes and comb the corridors; these non-participants have a way of slipping through the cordon of the most skillfully arranged drive. They ain't going to be caught in no society no how; they just ain't joiners, they ain't; and nobody is going to coax or trick 'em into joining.

Thus far we haven't touched statistics, despite my threat.

Suppose before next week, you work out your own and let's see how far they click with mine. How many students — proportionately — can you count on to turn out for a major event? How many will join a society of some sort? How many, once they get into it, will play an active part? How many write for the paper? How many play in the intramural sports that are optional? And how many of these are duplicates? Let's see your results.

In one of its 1949 issues, the **Catholic Digest** tells of a visit of Alexei Cepicka, Cechoslovak Minister of Justice to Archbishop Josef Beran. In answer to the dire threats of the former, the prelate smiled, walked over to a closet near his desk, drew forth some ragged garments, and said: "Here's my uniform from Dachau. Let's go!" The Minister of Justice, on that occasion anyway, was helpless, and walked out of the house in chagrin.

Father Conroy Talking

Sunny Spain

A TIRED and bedraggled group of **Our Sunday Visitor** pilgrims has just boarded the S.S. Constitution, the good ship waiting for us at Gibraltar to take us on to Naples. We were "all-in" from a never-to-be-forgotten bus trip through the heart of Sunny Spain —a trip which began at Lisbon in Portugal and which carried us all the way down to the Mediterranean through the cities of Seville, Cordova, Granada, Malaga, and finally Gibraltar.

In all of the cities in which we stayed there were always two or three churches within a five minute walk of our hotel. Same for the country side—it was dotted with little chapels and shrines. More important though, was the fact that we saw and experienced so much Catholicity in the very hearts of these Spanish people. **Sunny Spain** can also be said of the smiles and dispositions of these people and this results from their deep faith—what else could it be!

But the longer we were in Spain the more we Americans began to be convinced of a fundamental point. I suppose we should know it from our history books, but like most Americans, none of us were too strong in our history. **Anyway, we found among the Spaniards a real desire to know and love Americans.** And why? Simply because in 1492 a man by the name of Christopher Columbus set out from Spain and discovered America. 1492 is just as important in Spanish history as it is in American history.

Fundamentally then, the Spanish regard us with real brotherhood. There is no other way they can look at it. I could not help but revolt at the quickness with

Continued on page 12

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A Delicate Conscience

It's Not A Fun-Killer

CECILIA WADE

Dear Jane:

"For goodness sake, Anne, can't you play something cheerful for a change?" Daddy exploded the other night. I had been running through my whole collection of blues records. "I don't feel cheerful," I moaned. Daddy insisted I talk it over with him.

"It's my delicate conscience," I complained. "It is always getting me into trouble with the crowd. You have given me so much spiritual atmosphere at home I just can't behave like a normal person."

"How normal can you get?" Daddy asked, rather unreasonably, I thought.

I explained that a person with a less sensitive conscience can do so many little things without sinning. They just go ahead and do some things without any thought of right or wrong entering their heads.

Daddy said such cases would have to be considered individually to determine whether or not their consciences had been dulled by giving in to sin. He assured me that a delicate conscience is something for which to thank God.

"But I can't have as much fun with a delicate conscience," I told him. "I want to get more fun out of life."

Daddy quoted from the Baltimore Catechism. Of course I knew we are put here to know, love, and serve God, and fun is merely an accessory to the real purpose of living. As Daddy talked I began to get little glimpses of the deeper joy that will come through loving and serving God with a life directed by a delicate conscience.

No doubt I shall be tempted again when the "others" laugh at me for being so strict, but with God's help I won't give in now that Daddy and I had our talk. I made a special visit to the Blessed Sacrament to thank Jesus for favoring me with a Daddy who fostered in me a delicate conscience, delicate, but healthy.

Till next week,
Anne

Young Readers And Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

AN almost magic way of having a mdp come to life is to talk with someone who has lived in a foreign country and who will talk about that country. One of the problems, of course, is knowing enough to know what you want to ask. I had the pleasure, a few days ago of talking with a priest from Baghdad, a city which had lodged itself in my mind as a story book name only, and I had never been quite sure whether it actually existed on the map or not. When you try to pin down the flaps of your knowledge of a particular subject you find that it is as difficult as getting the ends of a tent anchored to the ground in a high wind.

The map of that golden country of ancient history came to life for me when I heard Father Joseph Connell, S.J., speak about the Jesuit College at Baghdad where he has been for the past fifteen years. Some of the boys at the school come from the cities and towns, and some of them come from the Arabian tribes of the desert.

Now the astonishing thing about this college is that, among the boys who attend, there are no less than five different ways of being a Catholic. (In the whole world there are actually many more than five ways). We usually are apt to think of our Mass in Latin as being the one way of being a Catholic, but Father Connell makes this problem clear, and says that these people are just as Catholic as we are.

For instance, there are boys whose parents and ancestors are Chaldean, and who have always had their Mass in the same Aramaic language that Christ spoke. Then there are the boys who come from Syria who use the ancient Syriac language for their Mass and liturgy. There are boys who are Armenian Catholics, and also Greek Catholics, and they have their prayer in the Greek language. They also have Catholic boys who are Maronites whose prayer and Mass is in Arabic and Greek.

Now these five ways of being a Catholic are all just as good as ours. You might have wondered about all this, but you need not, because, as Father Connell said, they all acknowledge the Pope as the successor of St. Peter and the Vicar of Christ on earth. All these are called Roman Catholic.

As I re-read this myself I think, Oh! dear! that's all pretty difficult to remember at one time. I am afraid you will think so too, but really, it is SUCH an important subject these days, and it is well worth our making a very great effort to understand and remember it.

I think it makes it a little easier to think about when you realize that all this group of Eastern Churches are represented right there in Baghdad in the Catholic College, that they believe in the same truths that we do, and have believed them right down through the centuries.

The Golden Lands Of Long Ago

As Father Connell talked, I soon realized that Baghdad was very much more than a story book city. It is the capital of Iraq and is about six hundred miles east of Jerusalem across the Syrian desert. It would be wonderful, wouldn't it, actually to visit this country some day. Father Connell said that in crossing this desert you would come across occasional tents with Bedouin Arabs—these tents are black and made of Camel hair.

As you probably know, these Arabs do not live in a house, nor stay in one place as we do. They move with their flocks wherever the grass is green. The rains begin in December and by February the whole desert is green.

Wheat grows on these fertile plains, and each family grinds and makes its own bread. The dough is smoothed out very thin then slapped up against the mud wall of the oven.

The country of Iraq contains the ruins of cities that are some of the oldest in the world. Biblical scholars tell us that the Garden of Eden was here—also the cities of Nineveh and Babylon. And the ruins of the city of UR, built more than 6000 years ago, has been found beneath the sands of Iraq.

TO ANYONE WHO WILL WRITE ME A LETTER ABOUT THESE EASTERN CHURCHES I WILL SEND A CHARMING CARD IKON OF OUR LADY. The letter need only be a few paragraphs, and I will print the best ones.

Beachheads of Christ

Next Sunday, October 18th, Is Mission Day.

IT is somewhat like our birthday in the sense that we get presents and people make a fuss about us. Some people I know like their own birthday so much that they try to go on celebrating it for a whole week!

Now we have friends and family who give us presents on our birthday, but if they love us they will go on remembering us and keep in touch with us right through the year. Our birthday will just be an emphasis day, a day of special reminder. They won't say—"Well, I'll send this dress for Mary Ann's birthday, then my duty will be over until next year."

Mission Sunday is like this too: it's like a birthday for the missions, sort of an emphasis day. The Church reminds us of the importance of these Beachheads of Christ, and we give an offering. But that is only part of the job. It's up to us to keep in touch right through the year.

The Apostles were so much on fire with the love of God that they traveled ceaselessly preaching the word of God to those who had not heard it. There were only twelve of them. They must have worked very hard indeed, and never thought of themselves or their own comfort. That spreading of the gospel of Our Lord in the first century, and spreading the Kingdom of God throughout the world today is all the same, really, and it's **everybody's job.**

Young people, even very young people, can help so much. And they can do it on all these fronts: they can learn more about the missions; they can save pennies and nickels and dimes for the missions; they can pray each day for them; and they can learn how to send bundles to special missions who need special things, such as books and magazines, clothes or religious articles, or soap, or candy, or toys. God rewards us for this help right along the way, and besides, it is the most interesting kind of work we can do.

LET'S HAVE LETTERS TELLING JUST WHAT WE ARE DOING FOR THE MISSIONS.

TRAVEL BY AIR

THIS autumn a small bird only eleven months old, with brownish grey feathers, was put aboard a cargo plane in his homeland, New Zealand. He was a Kiwi bird and his name was Percy. After riding 11,000 miles, Percy arrived in New York. But this was only a stopover for him for he had been bought by the London zoo.

Ordinary passengers riding planes are simply fed their meals at meal time. But the problem of feeding Percy was a ticklish one. His diet consisted of about eight ounces of fresh earthworms at his evening meal.

So Percy was greeted in New York by the head bird man from the Bronx Zoo. He was taken out of his box, rested on the keeper's arm in friendly fashion, and after being given a bit more comfortable quarters in the form of a larger box, he dived happily into his meal of worms freshly dug for him in the Bronx Botanical Garden. By this time Percy is no doubt getting used to his new home in England.

Bravery In Small Sizes

HE stood looking hopefully into Grandmother's eyes while she bent down and wiped away the glistening tears which slipped over chubby, rosy cheeks.

"It doesn't hurt much, Grandmother."

"How brave a child can be!" Grandmother smiled and patted the skinned knee.

"You must be more careful," her soft voice warned. "You will find the world is waiting with many hurtful cuts and bumps. But this doesn't look so bad. I'll make it better."

She kissed the knee despite the dirt and ragged skin. There were no more tears; a smile played around the corners of the quivering lips.

"Thanks Grandmother. It's fine now. I'd better go home. Mother will have supper ready.

She looked deeply into the dark, serious eyes, which held an understanding beyond six years. Those eyes—almost something unexplainable there. And the curly lock which had a habit of always hanging loosely on the wide forehead; it refused to be put in place. So much like Mother, she thought.

After kissing the little face and pressing a cookie into a dirty hand, she watched the small figure start down the path.

"Goodby, Grandmother." The puffs of dust rose behind scuffing sandles.

He turned, His small hand raised in a blessing. A radiant light shown around Him.

"Goodbye, Jesus," she called after Him. "Come back soon."

Chats Out Of Church

People Brought Gifts

FATHER RAY GRIBBIN

Hello Girls And Boys!

LAST time we talked about the little prayer in the Mass which is called the Offertory Prayer, and we found out that it really isn't much of a prayer at all. In fact, it is really a part of a song.

You see, in the old days things were done differently than they are now. People lived differently, worked differently, and played differently. So we can understand how it could happen that when they went to Mass they would do some things differently than we do today. Nowadays our priests usually live near the church and in the church they usually keep all the things they need for Mass. They do not have to wait for the people to bring them.

Once, though, there were not many priests anywhere. Each priest had to travel from one town, to another, then another, and another. He could not carry candles, and wine, and bread, and everything else that he needed for Mass. So, when the priest got to a church, he had to depend on the people to bring him the things that he needed.

Of course, the people were glad to do this. They came all prepared. And when the priest finished the Creed the people got into line, carrying their gifts in their hands. When they were all ready they marched in procession up to the altar and offered their gifts to the priest. Some brought candles, others brought bread, and others brought wine. All these things were for the Mass. But there were other gifts too.

Sometimes the people would bring things for the priest to use for himself. There might be corn, grapes, milk, honey, wax, oil, and maybe even clothes. Some people would bring money. And, if there were many poor people in the town, the people at Mass might even have gifts for them. They would offer these gifts also, giving them to the priest for the poor, right in the middle of Mass.

With so many gifts being offered you can understand that the procession of people could be very long. It might take a long time for the priest to receive all the gifts. For that reason somebody thought it would be nice to do some singing, and everyone else said, "That is certainly a good idea." So, while the procession moved toward the altar, the people sang. It was a wonderful thing to see and hear.

Finally, though, when churches came to have their own priests, and it was easy for the priests to get the things that were needed for Mass, the people stopped bringing their gifts of candles, and wine, and bread, and all the other things during Mass. The procession disappeared.

However, the people still gave a gift during Mass. They gave money, just as they do today. And, even though the people stopped singing, the fine old hymns did not get altogether lost. A few lines from the hymns were saved, and these are the lines which the priest says as the Offertory Prayer now.

St. Therese of Lisieux

THE LITTLE FLOWER

PERHAPS her constant struggle with her own inner self was the occasion of her greatest suffering; the effort to live independently of the demands of a nature prone to pride and impetuosity, must have cost her dear.

Her self-command was so great that she could find happiness in bearing the uncharitableness of others with only a smile for answer. **She never made excuses and never complained.** She observed the Rule, without any dispensation, from her entry in the convent until her illness, when she was not allowed to fast, acting on the principle that we should go to the end of our strength before complaining. Such was her indifference in the matter of food, that those who sat near her could never find out what she preferred. She admitted later that her practice of taking whatever was set before her involved many a mortification.

IT WAS FAITHFULNESS IN SMALL THINGS WHICH LED HER TO SANCTITY.

—*from THE STORY OF A SOUL, translated by Michael Day.*

Saying 'Sorry'

I told a lie this morning,
And even disobeyed.
And now it's time to go to bed
I'm terribly afraid.

I know I am forgiven
For Jesus is so kind,
But the fact I hurt my Jesus
Is weighing on my mind.

I'll say once more I'm sorry,
I won't be bad again;
For you must know I did not mean
To cause my Jesus pain.

Bro. Machar

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Mary's Divine Maternity And . . .

Blessings Before And After Childbirth

M. D. AMATOR

IT was at the council of Ephesus in the year 431 that the Divine Maternity of the Blessed Virgin Mary was vindicated against the Nestorian heretics. Verily the title of Mother of God is the most important and the root of all the privileges of the Queen of heaven and earth.

On the fifteenth centenary of this council, 1931, the Holy Father, Pope Pius XI, instituted the special feast of the Maternity of Blessed Virgin Mary and the day was set for October 11. Hence it is a fitting time for mothers and expectant mothers to be reminded of the many spiritual advantages the Church places at their disposal.

Many Catholic mothers know and do receive the blessing of the Church after the birth of a child, but some are totally unaware that in the priest's ritual also are prayers to invoke God's blessing on mother and child **before** childbirth. Discovering this fact for the first time, expectant mothers feel much more confident, and eagerly seek this blessing.

In some churches both blessings are given at regularly appointed times; in others, it is given at a time convenient to both priest and mother-to-be upon the special request of the latter.

In the "Blessing before Childbirth," there are some versicles and responses, followed by several beautiful prayers. A portion of one includes the following:

"O Lord God, . . . Who didst prepare with the co-working of the Holy Spirit, the soul and body of the glorious Virgin Mary so that she merited to be made a worthy dwelling-place for Thy Son: Who didst fill John the Baptist with the Holy Spirit and cause him to exult in his mother's womb: receive the sacrifice of a contrite heart, and the fervent desire of Thy servant (your name), humbly imploring Thee for the preservation to the child whom Thou hast given her to conceive: guard her child-bearing, and defend her from all wile and injury of the harsh enemy: that, by the hand of Thy Mercy acting as mid-wife, her child may happily come to the light and be preserved for holy regeneration, and may serve Thee always in all things and merit to receive eternal life, through Christ, Our Lord."

After blessing the expectant mother with holy water, the priest prays the sixty-sixth psalm and several other short prayers.

With this blessing of holy Mother Church, the mother-to-be can rest confidently that God and His own heavenly Mother will be with her and her child, and assist her in any difficulties that may arise.

Two Mothers Meet

The ritual for the blessing of a mother after childbirth is equally beautiful and inspiring, besides bringing graces to the child and mother. Usually on the day of baptism, or as soon thereafter as possible, it is the custom for the mother to take her child to the church for this blessing.

Here the two mothers meet—the natural mother who gave birth to the child and holy Mother Church who in baptism has just given super-natural life to the child. Both mothers unite in rendering thanks and in presenting the child to God, as the author and giver of the life of nature and of grace.

At this time the mother is given a short exhortation from the ritual, that she should consecrate herself and her child to God's holy service; that she should both by word and example impress upon its youthful heart the principles of solid piety; and that she should correspond to the Will of God in placing this child in her charge.

The mother is given a lighted candle to hold in her hand, signifying the good works by which she should thank God, and that good example whereby she should lead her child to the love and practice of virtue.

After the praying of the twenty-third psalm together with an antiphon, the priest offers his stole to the mother as he leads her towards the altar, saying, "Enter thou into the temple of God, adore the Son of the Virgin Mary, who granted thee fruitfulness of off-spring."

Hereupon the mother kneels on the altar step rendering thanks to God. After another short prayer, the final blessing is given with holy water. Such is the appropirate, beautiful, and spiritually efficacious ritual of the blessings for mothers before and after childbirth. Every mother who seriously and devoutly makes use of these sacramentals of the Church may confidently expect the help of God and the Blessed Mother in all trials and needs.

After the blessings, many mothers voluntarily go to the altar of the Blessed Virgin, and there offer the child to Mary, to accept it as her own property, that it may have her special protection through life. Surely that child will one day be with its mother in everlasting happiness in heaven.

(All who wish a copy of the booklet, containing in English all the prayers for blessings before and after childbirth, may receive same, by **sending ten cents together with a self-addressed, stamped envelope** to the author above, in care of this paper.

Mission Sunday

Continued from page 1

and reign.

On Mission Sunday, which will be celebrated on October 18, the attention of the believing world is again called to the immense battle in which the participants are not only our missionaries but also all those who are conscious of the obligation that is incumbent upon them by reason of their being Christians.

Forgetfulness and abandonment on our part should not be added to the trials that already weigh upon our missionaries.

As a matter of fact the faithful are solicitous for our missionaries. This is shown by their growing interest in missions problems and by the increase, annually, in offerings for the Pontifical Mission Societies.

It is imperative, however, that there be no absentees from this demonstration.

The primary purpose of Mission Sunday is to make our missions, their progress and their problems known to all.

The pulpit, radio, press and cinema should make all conscious of the call of Christ, who says in effect: "I have still other sheep that are not in the Church, them also must I win." They should make known to all the spiritual, moral and material situation of non-Christian peoples. They should make known the life of missionaries and they should make all understand the religious and civil importance of the missionary apostolate. They should make themselves the interpreters of the needs of missionaries.

Our bishops send urgent and anxious appeals from the missions: churches, seminaries, hospitals, leprosaria, universities, schools and social institutions must be built or improved.

It is not rare that floods, cyclones, tidal waves, earthquakes cause disaster and create dramatic situations that clamor for immediate help.

How can the Holy See answer these appeals if the children of the Church do not put the necessary means in the hands of the Holy Father?

The Pontifical Mission Aid Societies are the outstretched hands of the Holy Father looking for help.

Mission Sunday is an invitation to all the faithful to give evidence of the great Christian virtues of Faith, Hope and Charity.

Faith, Hope, Charity

To aid the missions by prayer and alms is an act of Faith in the commandment of Our Lord, in the mission of the Church and in the immense value of a single soul purchased by the Blood of Our Lord. It is an act of Hope, for whoever aids the missionary cause shows that he believes in the words of the Saviour: "Blessed are the merciful for they shall obtain mercy . . . Give and you shall receive." It is an act of sublime Charity for to provide for the needs of our neighbor, spiritual and temporal needs, is to express our love for God in a very perfect manner.

For all these reasons Mission Sunday is the most significant day of the Catholic religion and all should regard it as a duty to participate in it in a most concrete manner, spiritually and materially.

While it is my pleasure, as Secretary of the Sacred Congregation for the Propagation of the Faith and as President of the Pontifical Mission Societies to address a sincere word of praise to the National and Diocesan Directors of the Pontifical Mission Societies and to all their collaborators and to express my profound thanks to the Catholics of the whole world for the splendid proofs of their missionary mindedness in the past, I exhort all to feel obliged before God, before the Church, before all humanity, to take part in this marvelous cause, the growing success of which must insure a greater vigor to the divine and heroic work of the conquest of the whole human race to the gracious empire of Christ.

Then there was the youngster who was called Bill because he came at the first of the month.

Answers To Brother Michael's Quiz

1. The one true Church established by Christ is the Catholic Church.
2. We know that the Catholic Church is the one true Church established by Christ because it alone has the marks of the true Church.
3. The chief marks of the Church are four: It is one, holy, Catholic or universal, and apostolic.
4. It is not possible to force a person to become a Catholic.
5. Fighting is something to be ashamed of, unless it is done out of necessity and without losing control of oneself.

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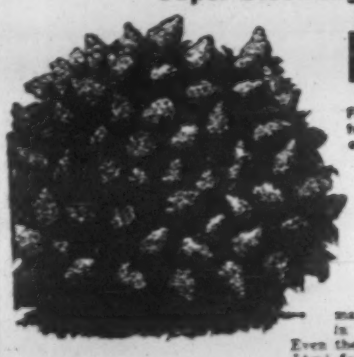

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CHARLIE CALLAHAN'S Sportscasting

THE win of Notre Dame over Oklahoma was a good one. It was hard-earned and deserved. But, before you alumni, subway and actual, and I'm probably talking to my Dad among others, go start getting yourselves all up in bloomer strings about another great Notre Dame team . . . take a look at the facts.

The Notre Damers won, 28-21. That means that the dear Fighting Irish from the school one-and-a-quarter-miles north of South Bend, Ind., scored four touchdowns. How did the four touchdowns come into being?

The first, resulted from the recovery of an Oklahoma fumble.

The second, came from a blocked punt.

The third, was set up by an intercepted pass.

The fourth, resulted from the recovery of an Oklahoma fumble.

This was the mighty Irish. Dear readers, let us face matters. This was the same old team of last year. A team that refused to quit, then, as now. But do not get the idea that there will ever be an easy Saturday.

The days of Lujack (1946-47) are long gone. Do you know that during the entire 1946 and 1947 seasons, the lads from Notre Dame were never behind. Even for a single moment. Maybe that was too much precision, too good.

The current, 1953, edition, of the Irish have displayed a little bit of that ability that the public loves . . . the ability to come from behind. That they have . . . as they have had, the past three years. Just look at the two Oklahoma games. Last year, the Sooners go ahead, in succession, 7-0, 14-7, and 21-14, but Notre Dame wins, 27-21. (Just for the record, that 1952 Oklahoma team was about as good a club as I have ever seen.) This time around with the boys from Soonerville . . . Oklahoma leads 7-0, then 14-7, but it is Notre Dame by 28-21 when the gloomerings are over.

No, this is not a great Notre Dame team. They do not have that famous built-up Notre Dame talent to score all over the field. Oklahoma had the speed to do that . . . but lost. This is a club which grinds 'em out. They will be defeated. But not often. There is a quality that these lads have . . . they do not like to lose. Corny as it may sound, Frank Leahy has instilled into these youngsters the old axiom . . . a team that won't be beat (or is it beaten), can't be beat (or is it beaten). Beat . . . Beaten . . . what was the final score, never mind the statistics, as John Carmichael, of the Chicago Daily News, would say.

In all this reasoning, statistical-explaining, and beating around the bush, I've really only had one point. Notre Dame has Leahy, and, as my Aunt Bid, who is 98, would say: "Thanks be for that."

There have been only two names I've mentioned so far. Leahy and Lujack. Both begin with the letter "L." There is another, Lattner. First name, John.

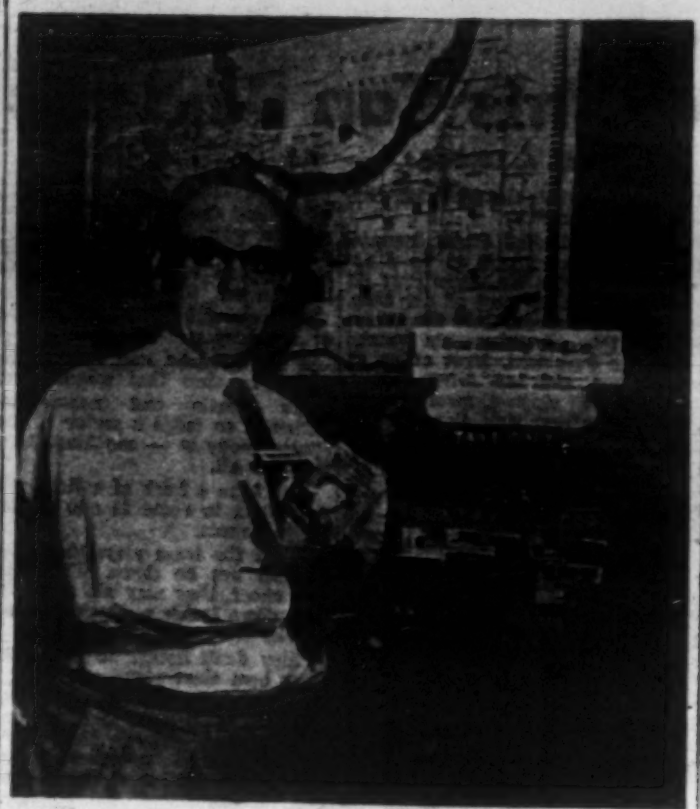
He made a tremendous start in the Oklahoma game. Acted like a real All-American. The kick-off came to him at his right-half position. It rolled through his legs. He went back to pick it up near the sidelines, along about the four yard line . . . at which point—boom—he is hit by a Sooner, and Notre Dame has the ball, to start the first running play, on the four-yard line. But the finish for Mr. Lattner, who went into the game with a bad ankle, was a bit different. With three minutes and eight seconds to go (score, Notre Dame 28 Oklahoma 21, same as final), Oklahoma intercepts a pass on the Sooner 40. The next play was intended to go all the way. A screen pass, Buddy Leake to Carl Allison. Allison is off with three blockers in front of him. Only one man is in the way, Lattner. Lattner bumps two of the blockers together, and then hits Allison. Two plays later, Lattner intercepts Leake's pass and the final Oklahoma threat is over. Lattner gets clobbered after he catches the ball, and his ankle goes out again. But he has lasted long enough, and as he is carried off the field, the Oklahoma folks give him a tremendous cheer.

Yes, Lattner was a decisive factor, but my prose is all misleading. Because John was not that important that day. He was just another guy who did his job. There are at least 10 others who should get credit. And, as I mention them, I'll give their playing times.

Jim Schrader, senior center from Carnegie, Pa., played more than any man on either team, 54 minutes. Ral Lemek, soph left guard from Sioux City, Ia. (and the only sophomore in the starting lineup of either team), played 52 minutes, and so did Joe Heap, junior left half from Abita Springs, La., Heap, in case you didn't know, twice caught Oklahoma runners from behind in the first game of his lifetime that he ever played defense. He also scored two touchdowns. Menil (Minny) Mavraides, senior right guard from Lowell, Mass., who did the kicking off and kicked all four extra points, played 50 minutes, as did Lattner and Neil Worden, senior fullback from Milwaukee, Wis., who is as good a fullback as there is around in this calendar year of 1953.

Art Hunter, senior right tackle, from Akron, O., had 51 minutes. Art is the biggest boy on the squad, at 230, and the most shifted. And in this shifting, he probably holds a record. He was a first string offensive center (as a soph), a first string offensive right end (as a junior), and now he's the top man at right tackle. (Bernie Crimmins and Marty Wendell, of Irish lore, both played three positions in three years, but did not enjoy first string status, as has Hunter, all the way.)

Continuing with the Irish starters. Captain Don Penza, who recovered two key fumbles, played 48 minutes. Ralph Guglielmi, junior quarterback, playing his greatest game since his sensational freshman appearance against Southern Cal, in 1951, played 46 minutes. Just a couple of pikers were Dan Shannon, junior left end, and Frank Varrichione, junior left tackle. They only played 40 minutes. Varrichione, however, I should mention in passing, was the boy who blocked the punt for the second Irish score . . . although it was reported otherwise. Yup, it was a real good win.



Moline K. Of C. Start Literature Apostolate

During the past summer the Leo Council No. 716 Knights of Columbus of Moline, Illinois, began a Catholic literature campaign. Pamphlet racks were set up in two hotels, two hospitals, and one railway depot in East Moline and Moline.

Individual Knights donated the racks, the contents are selected by the Catholic Literature Committee, and the publications are paid for by the Council.

The selection includes four page leaflets, pocket editions of Catholic books, **Our Sunday Visitor, The Columbian** magazine and other periodicals.

Careful checks have been made to determine what happens to the publications. It has been found that the literature does not disappear wholesale and it is not wasted. Friends have reported that the Catholic newspapers (with the Council's name stamped on them) have appeared in railway depots further along the line and were again made available for reading there.

Immense good could be accomplished for the Church if Knights of Columbus, 800,000 strong in the United States, would inaugurate similar projects in their local communities.

Fred Baldwin, Chairman of the Catholic Literature Committee, is shown above, installing a pamphlet rack in the LeClaire Hotel in Moline.

'A Crown Of Roses'

Continued from page 1

The beautiful truth is, there is no repetition in "I love you." Because there is a new moment of time, another point in space, the words do not mean the same as before. Love is never monotonous in the uniformity of its expression.

The mind is infinitely variable in its language, but the heart is not. The heart of man in the face of the woman he loves is too poor to translate the infinity of his affection into different words. So the heart takes but one expression "I love you" and in saying it over and over again, it never repeats. It is the only real news in the universe.

That is what we do when we say the Rosary. We are saying to the Holy Trinity, to the Incarnate Saviour, to the Blessed Mother, "I love you," "I love you," "I love you."

Not A Vocal Prayer

The beauty of the Rosary is that it is not just a vocal prayer. It is also a mental prayer. You have sometimes heard a dramatic presentation in which while the human voice was speaking, there was a background of beautiful music, giving force and dignity to the words. The Rosary is like that. While the prayer is being said, the heart is not hearing music but meditating on the Life of Christ, as applied to our own life and our own needs. As the wire holds the beads together, so meditation holds the prayers together.

We often speak to people while our minds are thinking something else. But in the Rosary we do not only *say* prayers; we *think*. Bethlehem, Galilee, Nazareth, Jerusalem, Golgotha, Calvary, Mount Olivet, Heaven—all these move before our mind's eye as our lips pray.

The Rosary invites *our fingers, our lips* and *our heart* in one vast symphony of prayer, and for that reason is the greatest prayer ever composed by man. I'll tell you more about the Rosary next week.

Father Conroy

Continued from page 11

which Tito secured a loan from the United States and the tardiness with which we gave a loan to the Spanish Government—even if one disregards the fact that Spain has long ago thrown Communism out by the very heels.

In Granada we saw the tombs and actual coffins containing the bodies of Ferdinand and Isabella—the monarchs who sponsored the voyage of Columbus.

We also saw the rooms in the Alhambra where a great American writer lived for two years studying the history of the place. **Washington Irving** is a great name among the Spanish people and it is due to his interest in the Alhambra that the Spanish Government finally decided to allot scarce funds for the preservation of this hated memory of the Moors.

In Seville we saw the library whose archives contain more basic and original accounts of American history than any library in America. It is a mecca for historians from all over the world.

I suppose I should remark about Franco and whether this or that is true about him. Briefly, I can say that I found people who like him and people who do not like him. Yet, they can say it—and no heads roll.

But more elemental is the fact that the Americans and Spanish are joined by bonds which reach back nearly 600 years. Any friction between us and Spain is looked upon with sorrow by the Spanish people.

I shall not easily forget the little talk I had with two Spanish teenagers. I asked them if they should like to come over some day and see the land which Columbus discovered. Their eyes brightened and they grew speechless. One finally said "Si! Si!" There's much more to be said—but we keep moving on.

Self Denial

IT is in the splendid energy of positive action that the power of sin is to be overthrown. Let God reign in your heart and you will find plenty of work for head and hand.

Between this vigorous living in the full and free exercise of all the powers, and the life of sin, **there lies that period of discipline and mortification in which the misused powers have to be restrained.** They must be checked and trained for their true work. A man who all his life has used his imagination for evil will not find it easy to use it as the handmaid of faith.

There will be revolts and relapses. There will be days of darkness when it seems to him as if he had undertaken an impossible task. But he will be sustained by two thoughts: that this misused faculty, however much disordered, is in itself good, and that only in using it for that for which it was given can it be redeemed. These thoughts will sustain him and encourage him to bear the suffering which is the price of its redemption.—**B. W. Maturin, "Self-Knowledge and Self-Discipline."**

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Convincing Answers For All Inquirers

I WOULD appreciate it if you commented on the following: a cousin of mine claims that the Pope is not infallible because if Peter was the first Pope he was not infallible since Paul had to rebuke him.

THE rebuke of St. Paul to St. Peter was not on a matter of doctrine at all. In fact the rebuke rather emphasized the acknowledgment of the supremacy of St. Peter by St. Paul.

Tertullian, who lived in the second century, reminds us (De Praes. 23) that St. Paul gave a paternal correction to Peter because he seemed to give encouragement to the Gentiles to live as the Jews. The converts from Judaism had insisted that the Gentile converts should observe the Ordinances of the Old Law, but St. Paul had often told the Jewish converts that the Ordinances of the Old Law were not binding on Christians.

If you will read Galatians (2:11) you will note what the disagreement was about. Paul tells us that when Cephas, or Peter, came to Antioch, he ate with the Jews rather than with the Gentiles, thus seemingly approving of the continuation of the Old Law policy of refraining from eating certain meats. Here are the words of St. Paul: "If thou, though a Jew, livest like a Gentile and not like the Jews, how is it that thou dost compel the Gentiles to live like the Jews?"

The rebuke, therefore, referred to a policy and not to any doctrine, and the Church holds that the Pope is infallible only when he issues an *official pronouncement dealing with doctrine or morals for the instruction of the entire Christian world.*

Some Strange Notions

Non-Catholics have strange notions about what the Catholic teaching is concerning infallibility. Some hold that it means that the Pope cannot do any wrong; that he cannot sin even in his personal conduct. That is not the teaching of the Church. The Pope, like all of us, has free will, and he could violate a law of God which would mean a sin.

Even in the Old Law, the Scribes and Pharisees, defining the law of Moses, could not err. Christ reminded the Jewish people of this when He said: "The Scribes and Pharisees have sat on the chair of Moses. All things, therefore, that they command you, observe and do. But do not act according to their works: for they talk but do nothing." (Matt. 23:2-3). In other words Christ pointed out that there was a distinction to be made between the official teaching of successors of Moses and the conduct of the members of the tribunal (the Sanhedrin).

The Pope, seated on the chair of Christ, and speaking on matters of faith or morals in the name of Christ for the entire world, cannot err, but he can sin—and a few Popes, as history reports, did sin. Those few are the ones usually held up by Protestants as proof that the Popes generally have not been holy men. The fact is that 29 out of the first 31 Popes died martyrs for Christ, and that most of the rest, when freely elected without interference from civil powers, were holy men.

Even enemies of the Church have found no fault with the conduct of Popes living in the past hundred years or more. That would be true of most of them in the more distant past. The so-called "bad Popes" were forced on the Church by civil rulers who wanted men to head the Church who would not interfere with their malicious conduct or with their tyranny over their subjects.

Don Camillo

Continued from page 14

of the floor. There was Thunder, floating on a raft. And the raft was the downstairs table.

Thunder must have been caught by the flood away from home, and God only knows how he had been saved. When the first wave subsided he must have swum back and in through the front door. Here he would have been a prisoner had not the table left downstairs by Don Camillo provided him with a perch and safety. The water had stopped rising and Thunder waited for help from above, until help actually did come from the ceiling. Don Camillo pulled him through the hole, and Thunder shook himself so joyfully that his master was splashed all over.

It was time to ring the Ave Maria bell. Don Camillo was of the school which believes that the old guard dies but never surrenders, and as a corollary to this he believed that the old guard should not resort to swimming for transportation. With four empty gasoline cans and a big washing-board he had built himself a raft, upon which he now made his way to the church to talk on his knees to Christ on the Cross above the submerged altar.

"Lord, forgive me for bringing Thunder to Your house, but he is the only living creature in the village and I couldn't leave him behind. As a matter of fact, You've seen many a church-goer that's more of a dog than Thunder . . . And forgive me for attaching my old army field altar to the bell tower and saying Mass over there. A flood is something like a war, and I feel as if I had been called to combat duty."

Christ sighed.

"Don Camillo, what are you doing here?" He asked. "Shouldn't you be with your people?"

"My people are here," Don Camillo answered. "Their bodies may be far away, but they are here in their hearts."

"But, Don Camillo, your strong arms are inactive and useless, instead of bringing help to those who are weaker than yourself."

"I can best help them by ringing the familiar bell to keep up their hope and faith while they are gone. And then, Lord, when Thunder was lost he came to look for me at home rather than among the evacuees. Which means that my post is here."

"It's a pretty poor fellow that looks to an animal for a rule of conduct rather than to his own powers of reason. God gave you a brain to think with, not a dog."

"But God gave me a heart, too. The heart may not reason, but sometimes it is more powerful than the brain. Forgive my heart and Thunder . . . "

• • •

Don Camillo tied up the raft below his bedroom window and went to sleep. Because of the oppressive silence, he slept for a very long time. He was awakened by the barking of Thunder who was jumping at the window. Don Camillo took his shotgun and without lighting the lamp peered out between the closed shutters. Someone called him, and he played his flashlight over the water below. He saw a big vat with a bundle of rags stirring at the bottom.

"Who's there?" he called.

"Rosa Maroli," said the bundle of rags. "Grandfather wants to see you."

"Grandfather?"

"He's sick, and wants to die like a Christian."

Don Camillo put the girl on the raft and pushed off with a long pole in his hand.

"What in Heaven's name are you doing here?" he asked her.

"Grandfather wanted to stay and I want to keep him company."

"Haven't you been scared?"

"No, grandfather was there. And we could see a light in the rectory and hear the church bell."

• • •

Old Maroli had not much longer to live.

"They wanted to send me to the hospital to die like a dog," he said. "But I want to die a Christian death in my own house . . . And they said I was crazy . . . yes, and that she was crazy too."

The girl stared at him dumbly.

"Rosa," he panted, "is it true that you're crazy?"

She shook her head.

"Sometimes my head aches and I can't seem to understand," she said timidly.

"Her head aches, do you hear?" said the old man. "She fell on a stone when she was little, and there's a bone pressing on her brain. The doctor told me that himself. He told me they could fix her up with an operation. Then I took ill, and the others wouldn't spend the money . . . They want to send her to the asylum, because it hurts their consciences to see her around."

"Calm yourself; I'm here," said Don Camillo, trying to check the old man's growing excitement.

"You must arrange for that operation . . . " said the old man. "Now, just pull my bed out a little . . . There on the wall . . . Lift out that striped brick . . . "

Don Camillo moved the brick and found a heavy bag behind it.

"Gold!" panted the old man. "Gold coins . . . All mine, and all for her! Have her operated, and send her to stay with someone who can give her an education. We'll show them how crazy we are, Rosa, won't we?"

The girl nodded.

"I want to die like a Christian," panted the old man.

• • •

When Don Camillo rose from his knees, it was dawn. Old man Maroli had died like a Christian, and the girl was staring with wide-open-eyes at his motionless body.

"Come with me," said Don Camillo gently. "No one will upset your grandfather any more. And no one will upset you, either."

He took hold of a chair and with his enormous hands broke a leg in two as easily as if it were a breadstick.

"That's what I'll do to anyone who touches you."

Thunder waited for them, barking at Don Camillo's window. The priest poled up to it and told the girl to go through.

"Lie down on the first bed you find," he said, "and have a good sleep."

Then he went over to the church and stopped in front of the altar.

"Lord," he said, "now you see what I meant. She said herself that she wasn't afraid because she could see my light and hear the church bell ring . . . And she isn't crazy. She had a bad fall as a child. The operation will cure that."

"You must have had a bad fall as a child, too," said Christ with a smile. "But there's nothing can cure you. You'll always listen to your heart rather than your brain . . . may God keep that heart of yours whole!"

Thunder kept watch at the foot of the bed where Rosa lay sleeping. The bell tolled for old man Maroli's death, but no one heard it, because the wind carried the sound away.

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Our Weekly Chat With You

Continued from page 1

mathematicians and astronomers. He is also a member of the Pontifical Academy of Science. He was quoted by Pope Pius XII in his address to the Pontifical Academy of Science on November 22, 1951. The Pope noted that even if we credited the world with billions of years of time, we cannot get away from God. No matter in what form the universe existed at the beginning it could not have come into being out of nothing without a Creator.

Whittaker upholds this philosophy in his book "Space and Spirit" (pages 118-119). This gentleman holds degrees from many universities in England, and some here in the United States. From 1906 to 1912 he was Astronomer Royal of Ireland. Then he became lecturer at Cambridge, Oxford, Durham and Dublin, and was Professor in Mathematics at Edinburgh.

A close friend of Whittaker is Professor George Temple, Professor at the University of London, who is also a convert to the Catholic Church. Jointly these two gentlemen are the authors of many well known scientific treatises, one of which is entitled "The Beginning and End of the World."

Sincerely yours in Christ,
THE EDITORS

Right Or Wrong

Continued from page 2

ways dealt with man through man, and it was as "the Son of Man" that Christ told the man stricken with the palsy that his sins were forgiven.

God was close to the Israelitic people when He wrote the Ten Commandments on tables of stone. He could have delivered them directly to the people, but He did it through Moses. Christ could have cured the ten lepers directly, but He told them to "go show yourselves to the priests" (Luke 17:14) It was while they were carrying out that mandate that they were cured.

There are many other things, most plainly declared in Holy Scripture, concerning which Protestants are not even reminded, although they were taken seriously by the Primitive Christians.

There is only one thing which all Protestants hold in common, and that is opposition to the parent Church, with which Christ said He would be until the end of the world (Matt. 28:20).

The following advice to heavy drinkers was offered by a member of the hierarchy not long ago: "First, build a bar in your own home and be the only customer. Then you have neither license nor protection to pay. Give your wife $6 to buy the first quart of liquor —remembering there should be at least 16 drinks in the quart. Buy the drinks from no one but your wife and pay at the rate a bar would charge. By the time the first quart is finished, she will have $6 to put in the bank and $6 to start business again. If you live 10 years and continue to buy from her, you can then die of delirium tremens and she will have plenty to bury you, educate your children, marry a decent man, and forget the misery you brought her."

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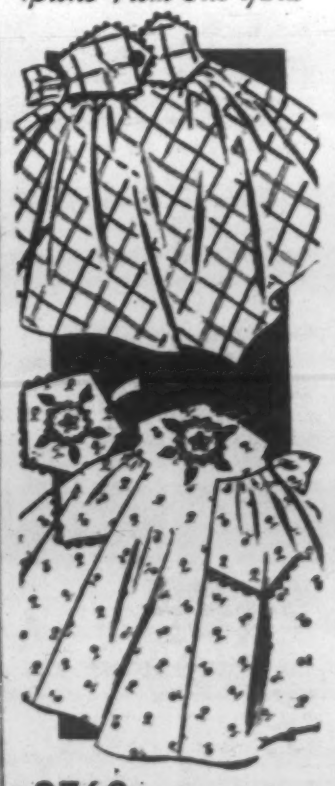

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Don Camillo And His Flock

Everyone At His Post

MAROLI was as old as sin, and all skin and bones, but at times he could be as hard-headed as a young man of twenty-five. When the flood became really serious, his two sons loaded all their belongings onto wagons and prepared to take their families away, but the old man refused to budge. He said as much to his daughters-in-law when they came to carry him down from the bed to which he had been invalided for some time. And the two women told their husbands to do something about it themselves, because there was no use arguing with a madman. The sons and two grandsons went upstairs to try to persuade him, but they received the same answer.

"Here is my home, and here I stay."

His sons explained that the whole village was being evacuated because at any moment the river might overflow its banks, but Maroli only shook his head.

"I'm a sick man and I can't stand the exposure. I'm staying here."

The daughters-in-law came up again to tell their husbands to hurry. And one of them said:

"Don't be silly. No sick people are being left outside in the bad weather. They're all sheltered and taken care of."

Maroli sat up in bed and pointed a rheumatic finger at her.

"I see now. You want to get me away from here and into an institution. For a long time you've been looking for a way to get rid of me. But I don't want to go to the hospital and die there, alone, like a dog. I'll die here, among my own things, even if I am in your way. Here, in this bed where my wife died, I intend to breathe my last. And you must bury me beside her."

All of them together tried to persuade him, but he held fast. Finally his older son came close to the bed.

"That's enough talking," he shouted. "You take his other shoulder, and you two women hold his feet. We'll carry him down on the mattress."

"Go away, the lot of you," the old man protested.

But they were all around him, holding onto the mattress. A minute more, and they would have lifted it up without the least difficulty, because the old man was light as a feather. He took hold of the shirt-front of his older son and tried to push him away, but the son was beside himself with exasperation and tore himself loose. He threw the old man back on the bed and held him down.

"Stop this crazy stuff, or I'll bash your head in!" he shouted.

The old man tried to free himself, but it was as if a stone were bearing down on his chest and he could do nothing but suffer.

"Rosa! . . . Rosa! . . . " he called.

But what was a twelve-year-old girl to do?

She threw herself like an angry cat at the man who was pinning him to the bed, but a dozen hands caught hold of her, pushed her aside and slapped her.

"Keep out of this, you stupid girl! Are you crazy?"

The old man was breathless with rage.

"You're crazy!" he shouted. "And chicken-hearted too! If her father were alive, you wouldn't dare treat me this way."

But Rosa's father was dead and buried, and so was her mother. The father was Maroli's favorite and most promising son, and his death had broken the old man's heart.

"We're all you've got now," said his oldest, jeeringly, "and you'll have to do what we say. Let's hurry."

A dozen impatient arms raised up the mattress, while the heavy hands of the oldest son kept the old man still. Just then they heard Rosa's voice:

"Let go of him, or I'll shoot!"

A shotgun in the hands of a young girl is more terrifying than a Tommy gun in those of a man. And Rosa was not only a young girl, but not quite right in the head as well, so that naturally enough the owners of the dozen hands (two men, two women and two boys) agreed to let the old man go. They put down the mattress and the oldest son withdrew his hands.

"Go away, or I'll fire!" said the girl.

They backed out of the door and when they were gone the girl chained it.

"I'll send the police and a male nurse after you," shouted the oldest son from the stairs.

The old man was undaunted.

"Better mind your own business, because if anyone comes near I'll burn the house down," he retorted.

As in all the peasant houses of the region, there was a direct connection between the living quarters and the stable. The old man's room was just above this, and next door to the hayloft. He had chosen this room, formerly used to store wheat, because he could look through a hole in the floor and see the animals in the stable below as well as the movements of the men who took care of them. The hayloft was full of hay, and with a piece of tow on the end of a stick he could very easily set it on fire. For this reason his threat threw the rest of the family into a cold perspiration. The old man had a shotgun, a kerosene lamp, a can of kerosene and a mad girl at his disposal.

"We'll leave you alone," they called back from the stair.

"You'd better!" he said mockingly.

When they got out into the yard one of the daughters-in-law had a bright idea and called up to the old man's window:

"If you choose to stay, that's your own business. But let the girl go. You have no right to expose her to danger. Let her come along with us."

The old man was momentarily taken aback. "Rosa," he said, "the water's rising and there may be danger. If you want to be safe, go along."

The girl shook her head and closed the shutters.

"God blast the two of them!" said the bright daughter-in-law.

And the grandsons observed that if both the old man and the girl were to perish, it would be a gain to everybody, themselves included. Maroli's two sons maintained a gloomy silence. But when they and their possessions had reached safety they looked in the direction of the house and the older one said angrily:

"This won't last forever. And when we go back, we'll have to put things in order. He must be sent to a hospital and she to an asylum."

"Yes," said his brother approvingly. "They can't get away with it any longer."

• • •

The old man and the girl remained alone in the house and no one knew that they were there. When she was sure that the last of the family had gone, she went downstairs, locked the doors and bolted the windows. There was plenty to eat in the kitchen and the old man told her what to bring upstairs. Finally he had her put an empty barrel in his room and gradually fill it with buckets of water from the pump below. When evening came she was dead tired and lay down on a mattress on the floor.

"That blessed family may come back," the old man grumbled. "You go ahead and sleep and I'll watch out for them. If I hear anything I'll call you."

He sat on the edge of his bed, shotgun in hand, but nobody came. The next morning the river overflowed its banks and the water rose to within two feet of the downstairs ceiling.

"Now we can set our minds at rest," said the old man.

Toward eleven o'clock they head a bell ringing and the old man sent the girl to look out the attic window. She same down after some time and said:

"The church door is open and there's water everywhere. And there's a crowd of people up on the embankment."

At three o'clock she went up to look again and ran down to report:

"There's a boat going around from one house to another."

"Rosa, if you want to go, go," the old man sighed.

"If they come for us we'll set fire to the hayloft," she answered.

The boat came through their yard, and the girl looked out at it through a crack in the shutters.

"There's that big mechanic who always wears a red kerchief," she said to the old man.

And a minute later Peppone called out:

"Is there anyone here?"

The old man and the girl held their breath, and the boat went away.

"The family must have been scared to say anything about us," muttered the old man. "Now we can have some peace and quiet."

• • •

Don Camillo awakened suddenly and found himself in the dark. He was so tired that he had fallen asleep in the afternoon, and now evening had overtaken him. When he threw open the window he looked out over an expanse of water as wide as the sea, and saw on the horizon a red fringe left by the sunset. The silence was oppressive, and the memory of cheerfully lighted houses seemed very far away. Now the houses were all blacked out and the water came to within two feet of the ground-floor ceilings.

The distant howl of a dog reminded him of his own Thunder. Where was Thunder now? Where had the flood surprised him? The howling continued, and it seemed to come from directly below and filled him with a mixture of anxiety and fear. He lit the lamp, took a piece of iron and pried up a piece

Continued on page 15

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Where Next?

By HOWARD C. ROWAN

The "Nomads of the crops" are an important segment of the food producing labor force in the agricultural areas of the United States. They are variously classified into groups, according to their place of birth or their national ancestry. From another social viewpoint they may be divided into those who bring their families with them and those who are separated from their loved ones. The solidarity of the family groups is a boon to parents and children, as well as to society. But there are many disadvantages for these nomadic families, who accompany their dads who are following the crops.

The social problems of housing and health, and the problem of providing schools for the children have been called "interstate problems." These problems are admirably met in some states, but shamefully ignored in others. Meanwhile the spiritual problem of providing religious instructions and sacramental ministrations for these itinerants has become an interdiocesan responsibility. Bishops, priests, religious teachers, seminarians, and lay catechists, are actively heeding the command of Christ that we are to teach all nations the same truths He taught to the people of Palestine.

Many of the Spanish-speaking Americans travel far from their Texas homes, to work in fields as far distant as Michigan. Yet their stay may be only for a day or two in each place, as they move about to obtain employment. A case history of such a family might show that they were in the Saginaw diocese early enough to be employed in thinning beets in the sugar fields. When work became slack they migrated to the Lansing diocese to pick fruit, and after the fruit harvest returned to the Saginaw territory to harvest the sugar beets. This is typical of the instability of the migrants. Their situations change with the weather and the crop situations.

In many of the temporary camp sites, the migratory families are greeted by their local fellow Catholics. Some of these teachers are equipped with Spanish catechisms and hymn books, the traditional textbooks used by the migrants in childhood. On a rainy day when it is impossible to work in the fields, children and their parents join in the singing of traditional religious hymns. On days when the parents are working in the fields, children are given religious instructions by devoted teachers. It gives the migrant children a "sense of belonging" and assures them of being loved. Wherever they travel, and find themselves unable to go to a Catholic church, the Catholic church comes to them.

There is much discussion as to how long the migratory labor problem will remain in our midst. Some feel that mechanization of more and more agricultural operations will lessen the need for migratory farm laborers, thus ending the problem. Others have offered corrective measures which would alleviate the situation. Whenever historians write the unhappy story of the underprivileged migrant agricultural workers of the U.S.A., an encouraging chapter will be the account of the keen interest and valiant efforts of the Catholic Church in caring for those who were the victims of a maladjusted agricultural economic system.

The teacher, the class, and the transportation.

State K.C. Council Protests Publication Of Kinsey Report

Indianapolis—The Indiana state council of the Knights of Columbus has protested the publication of the book "Sexual Behaviour in the Human Female," by Dr. Alfred Kinsey of the faculty of Indiana University.

In a letter to Dr. Herman B. Wells, president of Indiana University, Bloomington, Ind., from the office of Edward J. Dowd, state secretary of the Knights of Columbus, this city, the Indiana K. of C. stated the publication and exploitation of the work "cannot fail to have an unfavorable effect upon the moral life of our people."

Stating that the "attempt to present this book as a scientific report" was particularly offensive, the letter said "no scientist worthy of the name would permit the fruits of his scientific endeavors to be exploited through such tabloid tactics" as preceded the issue of the book. The report, said the council, should have been confined to scientific circles and catalogued in educational libraries.

The letter also noted press reports to the effect that Dr. Kinsey and his associates would not receive any money from the sale of the book. "If true," stated the Knights, "this merely indicates to us that we, the taxpayers of Indiana, are being compelled unwillingly to contribute to the production of this work through the payment of the salaries of Dr. Kinsey and some of his co-workers who are on the payroll of Indiana University." Therefore, concluded the letter, their efforts and talents should be spent in matters of much less questionable benefit to the citizenry.

The letter was signed by Thomas G. Medland, state deputy, Logansport, and Mr. Dowd. Copies were mailed to the Honorable George Craig, Governor of Indiana and members of the board of trustees, Indiana University.

Membership Drive Set

Fort Wayne — A membership is being sponsored by the officers of the Holy Name Society of the Precious Blood Church. All members of the parish not affiliated with the society have been asked to contact either Louis Uecker, chairman, or Paul Liebenguth, vice-chairman of the membership committee. Regular Communion Sunday will be October 11, at the 8 a.m. Mass at which the new members will be taken into the society.

Requiescant

SISTER MARY CYRIL

Sr. Mary Cyril Kilroy died at St. Mary of the Woods, October 4, of bronchial pneumonia, in her 99th year. Born in Ireland, Sister Cyril came to this country in 1869. The following year she entered the order of the Sisters of Providence.

A career of over 50 years in teaching included 17 years at St. Patrick's school, Fort Wayne. While in Fort Wayne she assisted in opening and standardizing St. Catherine's Academy, which served the Catholic girls of the city until 1938 when it was absorbed into Central Catholic high school.

Funeral Mass was held October 6 in the Church of the Immaculate Conception with interment in the convent cemetery at St. Mary-of-the-Woods. Surviving are two nieces and a number of cousins.

HERBERT J. ZAHN

Huntington — Funeral services for Herbert J. Zahn, 74, were held from St. Mary's Church, here, Thursday, October 8. The Rev. Robert Zahn, son of the deceased and pastor of Little Flower Church, Waynedale, was the celebrant.

Mr. Zahn was a trustee of the parish, charter member of K. C. Council 1014 of which he was a past grand knight and served as treasurer for 25 years. He also held the office of State K. C. treasurer and was an honorary member of Elks Lodge 805. Besides Father Zahn, he is survived by three sons and three daughters.

OTTO A. WEMHOFF

Fort Wayne — Otto A. Wemhoff, 68, manager of the Wemhoff Monument Works for 38 years, died last Friday morning at his home, after a six-month illness. Mr. Wemhoff was born in Decatur and came here in 1915 to manage the monument works. He was a member of the Cathedral of the Immaculate Conception and its Holy Name Society; Knights of Columbus Council 864, Decatur; and the Fourth Degree Knights of Columbus, Decatur Assembly. He is survived by two sisters, two brothers, a number of nieces and nephews.

JERRY J. MYERS

Fort Wayne — Jerry J. Myers, 68, a former real estate man here, died last week at St. Joseph Hospital. He retired in 1947. Born in Louisville, Ky., Mr. Myers moved here when he was 20 and lived here the rest of his life. He was a member of St. Jude's Church and its Holy Name Society. Surviving are the widow and a daughter.

CARL WEHRLE

Fort Wayne — Carl Wehrle, 77, died last Saturday night at St. Joseph Hospital after a three-day illness. He was a member of St. Paul's Church and its Holy Name Society. Surviving are the widow, four sons, three daughters, a sister, Sr. M. Lioba, of the St. Benedict Convent, Pittsburgh, 27 grandchildren and three great-grandchildren.

JOHN SCHAFER

Fort Wayne — John Schafer, 79, died last week at St. Joseph Hospital where he had been a patient for two weeks. He was a member of St. Paul's Church and its Holy Name Society. Surviving are four daughters including Sr. M. Joann of the Poor Handmaids of Jesus Christ, St. Joseph Hospital; two sons and several grandchildren.

Mrs. Michael Keefe, 83, St. Mary, Huntington.
Thomas W. Howells, 82, St. Hedwig, South Bend.
Stanley J. Rosewicz, 62, St. Stanislaus, South Bend.
George Beck, 70, St. Stephen, South Bend.
Omer Derryckere, St. Stanislaus, South Bend.
Frank A. Orzechowski, 63, St. Hedwig, South Bend.
Mrs. Helen Rozinski, 74, St. Mary, South Bend.
Casimir Janiszewski, Our Lady of Hungary, South Bend.
Silas E. Bushroe, 55, St. Peter, Fort Wayne.
Charles C. Leonard, 63, St. Jude, Fort Wayne.
Mrs. Helen M. Schellenbach, 71, St. Jude, Fort Wayne.
Mrs. Jacob Geisleichter, 84, St. Mary, Huntington.

Whiting K. C. First Degree Set Oct. 20; Fall Events Stated

Whiting—Exemplification of the first degree is being planned by Whiting Council 1696 Knights of Columbus for Tuesday night, Oct. 20, Grand Knight Joseph M. Pishkur has announced.

Major degrees will be exemplified in Gary on Sunday, October 25, according to First District Deputy John D. Enright of Hammond.

Whiting Council plans to have a large representation at the 14th annual First District Day of Recollection at Bishop Noll High School, Hammond, on Sunday, Nov. 29.

Columbus Day was observed with a dance and a radio broadcast.

Another highlight of the October program of Whiting Council was a party for orphan boys of Carmelite Home in Hammond. Forty boys were guests of Whiting Council at the party held Oct. 10 in the clubrooms. Transportation was furnished by members of the Council.

Coming Events

A Columbus Day dance to be held, October 9, will be staged by the Whiting Knights of Columbus Council as part of their annual observance. St. Mary's Hall, Davidson Place and John Street, is the site of the event.

The Holy Name Society of St. Joseph's Church, Fort Wayne, will have a Communion Breakfast, October 11, following the 8 o'clock Mass.

Holy Cross Church, Hamlet, will be the scene of a Harvest Festival, October 11. The all-day event will include a country-fried chicken and ham dinner at 5 p.m. and various games and bazaar booths.

The regular monthly Day of Recollection, sponsored by the Legion of Mary, will be conducted by the Rev. Ralph Larson in the Blessed Sacrament Chapel, Fort Wayne, October 11, from 1:30 to 4 p.m. All interested persons will be welcome, whether members of the Legion or not.

Vincentian Retreat

South Bend — The Particular Council of the St. Vincent de Paul Society will sponsor a one-day retreat October 18 at Holy Cross Church. The recollection begins with the 8:00 o'clock Mass. The Rev. James J. Leahy, University of Notre Dame, is the retreat master. All members are urged to make reservations before October 11. Call 3-7057.

The Parent-Nurses Association of St. Joseph's Hospital, Fort Wayne, will hold a benefit party, Wednesday afternoon, October 14 at the Nurses' Home. The public is invited.

On Wednesday, October 14, the Decatur Knights of Columbus will hold a dinner and dance at 6:30 p.m. Tickets for $1.00 are on sale at the clubrooms and by committee members.

Men's Holy Hour

Gary — The regular monthly Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at St. Mary's Church, Griffith, Sunday, Oct. 18, at 3:00 p.m.

The Central Catholic Mothers' Club, Fort Wayne, will hold its first meeting of the season on October 15 at 8 p.m. Following the business meeting, Mrs. Nora Coburn will present a travelogue on her recent European Tour.

St. Joseph's Church, Fort Wayne, will stage a Square Dance, October 16, at the Rhythm Ranch on Miller Road. Music will be by "The Nitro Notes." Time—8 p.m.

A teen-agers Hallowe'en Dance, sponsored by the Rosary Sodality, and Holy Name Society, will be held at St. Patrick's church, Chesterton, October 28.

Board Of Directors Holds Meeting

South Bend—The board of directors of Holy Cross Central School of Nursing held its semi-annual meeting at the midnight provincial house on East Jefferson boulevard, Sept. 16 under the chairmanship of Mother Rose Elizabeth, superior general of the Sisters of the Holy Cross.

Other members of the board present were: Mother Kathryn Marie, provincial; Sister Gerald, controller; Sister Madeleva, president of Saint Mary's College, Notre Dame; Sister Maria Amadeo, director, and Sister Kevin, assistant director, Holy Cross Central School.

Sister Miriam Dolores, administrator, and Sister Cecilian, unit director, Saint Joseph's hospital, South Bend; Sister Petronilla, administrator, and Sister Ann Miriam, unit director, Saint John's Hickey Memorial hospital, Anderson; Sister Nazarita, administrator, and Sister Clare Anne, unit director, Our Saviour's hospital, Jacksonville, Ill.; Sister Celeste, administrator, and Sister Marcina, unit director, Saint Mary's hospital, Cairo, Ill.; and Sister Michaeleen, Saint Joseph's hospital, accountant.

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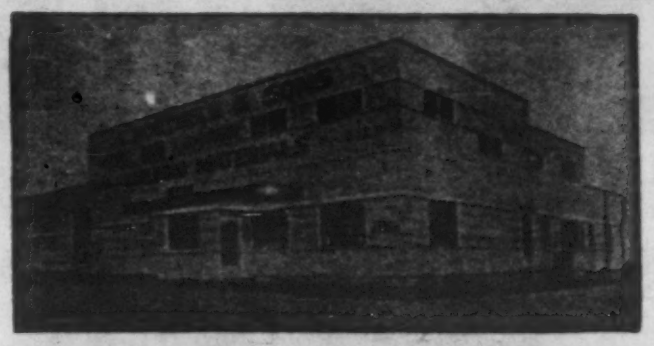

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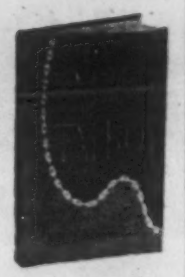

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Fighting Irish Have Weekend Off; Meet Pitt In Home Opener Oct. 17

By GERARD HEKKER

This Saturday Frank Leahy's Fighting Irish will take a back seat on the nation's sports pages. It's their day off.

These two full weeks offer Coach Leahy an excellent opportunity to get ready for the home opener against Pittsburgh on October 17. Then, on the Notre Dame Stadium turf will come in quick succession, Georgia Tech and Navy. This off-Saturday comes at a very important time.

At Lafayette last Saturday, the Irish took a firm grip on the right to be called the nation's No. 1 team. Crushing Purdue 37-7, they revealed some interesting items for speculation, notably a second-string backfield that would make any coach in the country happy.

The understudy group includes Thomas Carey, quarterback; Richard Fitzgerald and Richard Washington, halfbacks, and Thomas McHugh, fullback.

Carey, a junior from Mt. Carmel high school in Chicago, holds two N.D. monograms. He shared signal-calling honors with Ralph Guglielmi last season to earn his second monogram and to add to the three football and four wrestling letters collected in high school. A student in the Engineering College at Notre Dame, he and Guglielmi still act pretty much like twins in the N.D. lineup—one or the other could be in the game and you couldn't tell the difference in their respective excellence.

Fitzgerald, who comes from St. George high school in Evanston, Ill., is a sophomore. He won two football letters and four track letters in high school. In what might be called his varsity debut, last spring he returned a punt for 91 yards against the Old Timers in the annual battle.

Washington is from Vanderbilt, Pa. He attended high school at Dunbar Township in Leisenring, Pa., earning eight letters, four in football, two in basketball and two in baseball. He was captain of the football and basketball teams in his fourth year. Washington is a sophomore in N.D. Commerce school.

McHugh, a senior in the Physical Education Department at Notre Dame, comes from Toledo, Ohio. Graduating from Central Catholic high school, he collected eight letters, three in football and basketball, and one in track and baseball. He added an N.D. monogram to this list last season.

Continuing the vital statistics, this is how they stack up. Carey is 20 years old, 5 feet, 10 inches tall and weighs 175 pounds; Fitzgerald, 20, 5 feet, 11 inches, 190 pounds; Washington, 18, 6 feet, 1 inch, 195 pounds; McHugh, 20, 6 feet, 1 inch, 195 pounds.

After the bruising battle with Oklahoma in the opener, there was some doubt that Notre Dame had any reserve strength. The game with Purdue proved otherwise. Carey, Fitzgerald, Washington and McHugh make brilliant stand-ins for Guglielmi, Lattner, Heap and Worden.

After this week of rest, the Irish run into the tough parties in the "suicide" schedule. From this point, it isn't so much a matter of self-destruction. It could be an easy case of "murder" and the opponents for the rest of the year will be unwilling victims. It's going to take a great team, playing its best game of the year, to put the skids to the 1953 edition of the Fighting Irish.

Indians Do It Again

St. Joe Notches Fourth Straight; Trounces Hammond Morton 40-6

South Bend — Those St. Joseph football Indians from South Bend's new Catholic High school keep right on rolling as if nothing can stop them.

This week they were sporting their fourth straight victory, an easy 40-6 triumph over Morton of Hammond last week at Hammond where Bob Horvath paced the winners with a pair of touchdowns.

Coach Frannie Curran's boys went to work on the opening kick-off as Ken Tepe took the Morton kickoff and danced down the sidelines some 97 yeads for the first score. Harry Beckner added the extra point.

Moments later the Indians counted again after a march of 75 yards, Bob Horvath bolting over from the eight. The third Catholic tally was set up by Dick Chlebek's interception of Ted Guzek's pass on the Governor 23. This time Horvath scored off a 15-yard pass from Tepe.

Valparaiso Romps Over Pumas 45-7

Collegeville — Valparaiso University gridsters dealt the St. Joseph's College Pumas a 45-7 setback last Saturday afternoon on the Pumas' home field.

The Valparaiso Crusaders had previously beaten Wabash and Indiana State, while St. Joseph's had chalked up a 14-7 victory over St. Ambrose last week in Davenport, Iowa.

Valparaiso scored three times in the first quarter, going over on a 32-yard run the third play from scrimmage. The other two first-quarter scores were the direct result of fumbles and poor tackling.

The Crusaders added another score in the second quarter on a quarterback sneak. A long pass set up the score.

Valparaiso scored twice in the third quarter on a 28-yard pass play and a 16-yard run, and in the final quarter on a 6-yard end around play.

St. Joseph's scored its lone touchdown in the first quarter on a 30-yard run, climaxing a 60-yard drive.

The Pumas travel to Terre Haute for a tilt with Indiana State next Saturday, playing the next home game October 17 against Butler University.

Team Sponsoring Dance

Hessen Cassel — The Girls' Softball team, here, will sponsor a round and square dance in St. Joseph's Parish hall, Friday, October 9. Music by Carl Schaeper. Public invited.

College And School News

Continued from page 6A

cal science at the University of Notre Dame, recently returned from Europe where he lectured at several universities and spoke at American Information Centers in western Germany, Austria and Switerland.

Three students from the Fort Wayne diocese have enrolled as freshmen at Loras college, Dubuque archdiocesan school for men. They are Delmere B. Blocher, the son of Mr. and Mrs. Delmere Blocher, 1603 Brown street, Whiting; James H. Fife, the son of Mr. and Mrs. Harold J. Fife, 4236 Indianapolis boulevard, East Chicago, and James W. Nelson, the son of Mr. and Mrs. Paul W. Nelson, 3933 Henry street, Hammond.

A one-time child preacher, ex-Communist orator and former news editor of the Daily Worker of London, England, will tell the story of his renunciation of Communism and conversion to the Catholic faith in an address to the faculty and students of St. Mary's College, Friday, October 16.

Douglas Hyde, just beginning his first speaking tour of the United States, resigned his position on the London Daily Worker as the direct result of some of his own most violent writing. Sued for libel as an aftermath of a supposed expose of another English publication, his studies of back issues of the magazine in preparation for the legal action opened his eyes to the falseness of what he had written.

The Journalism Club of Bishop Noll high school, under the direction of Sister Mary Victorine, club sponsor, held its first meeting recently and elected new officers: Eleanor Kay and Jo Ann Manchek, co-chairmen and Jackie Maloney, secretary.

Should a young lawyer open his office, join an established law firm or seek a government position? Should he be a general practitioner or a specialist? Should he practice in his home town or settle in some other community? Should he go into politics?

These and a score of other pertinent questions will be answered by five distinguished attorneys representing a cross-section of the American bar at a Forum on the Practice of Law to be held in Notre Dame's College of Law.

The Prop and Publicity Club of Bishop Noll High School began its activities this year when it held its first meeting with the newly elected officers presiding. They are: Millie Babyak, president; Monica Slamka, vice president, and Gloria Taterak, secretary-treasurer.

One-hundred employment personnel from throughout the Hoosier state will attend the First Indiana Employment Security Institute at the University of Notre Dame Thursday and Friday, October 8-9. The Institute is sponsored jointly by the Indiana chapter of the International Association of Personnel in Employment Security, the Indiana Employment Security Division, and Notre Dame's economics department.

At the first meeting of the Maryknoll Chapter of the National Honor Society of Bishop Noll High School, the members planned the "Foot Ball" dance.

Louisville Flaget Overcomes Hammond Noll Warriors 27-6

By JOHN A. CENGEL

Hammond — If the game could have ended after the first quarter, the Noll rooters would have been most happy. Last Friday night, the Warriors were leading last year's Kentucky State Champs 6 to 0 as a result of a five yard plunge by Jim Bielefeld. The conversion try was blocked. The score had been set up by the Flageteers themselves, when they fumbled on their own 17 yard line.

As the quarter opened, Jim Woolley scored for Louisville on an 11 yard running play. Norm Mackin's kick was good. The Flageteers were never headed after that. The half ended with the Warriors on the short end of a 7 to 6 score.

Don Nash, the Flageteer's quarterback, took the opening kickoff in the second half and scooted 85 yards to paydirt. The conversion attempt was blocked. A short time later, Woolley again scored on a 43 yard sprint. In the fourth quarter he took a lateral from Mackin and went 80 yards for six more points. On both occasions Mackin booted conversions.

The Warriors did not look too bad as they compiled a 11 to 5 margin in first downs. But it was their old second half jinx working against them. You remember that it was in the second half that Evansville tied them after a brilliantly played first half.

The Warriors next game is against Gerstmeyer in Terre Haute, October 9.

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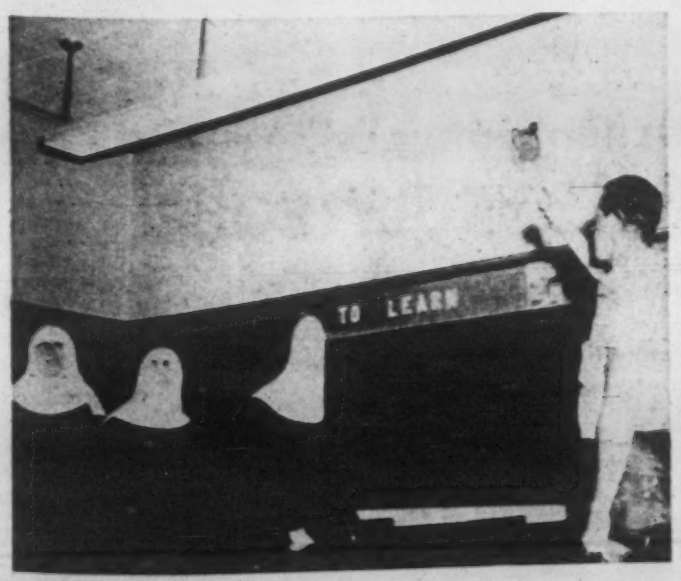

INSPECT REMODELING JOB — Sister Jane, Sister Rosaria and Sister Pius, principal, get first hand advice on the installation and operation of the new room-length fluorescent lights from Bob Hanlon. — Jorbin Studio photo.

Crown Point — The $65,000 remodeling of St. Mary's grade school is nearing completion with only finishing touches of paint and minor repairs left to be done. The present structure has been revamped entirely, with work having begun shortly after the close of school last May and continuing all summer.

Workmen narrowed the downstairs hallway to permit a slight enlargement of some class rooms and to facilitate the installation of hide-away clothes closets behind the blackboards. The boards, seamed and hinged, open out in section by the manipulation of one door lever.

The school hall, formerly on the second floor, has been sectioned into four more classrooms, estimated to hold an additional 160 students.

Funds for the remodeling, as well as a new school unit to be built within a year or two, are being raised through pledges from the 700 wage earners of the parish who have agreed to donate a day's wages per month.

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College And School News

'America's Hope . . . Youth With Faith'

Director Urges Parishes To Observe Youth Week

Parish Youth directors, working in cooperation with the Deanery Youth chairmen of the N.C.C.W., have been urged by the Rev. Eugene Zimmerman, assistant at the Cathedral, Fort Wayne, and Diocesan Youth Director, to plan and carry out local programs related to National Catholic Youth Week, October 18 to 25.

The purpose of the Week is to focus attention on the contribution that Catholic-sponsored agencies and movements are making toward sound youth programs whether they are backed directly by the Catholic Church or by lay organizations.

Sponsored by the Youth Department of the National Catholic Welfare Conference, pastors and moderators are urged to open the Week with a sermon on "America's Hope—Youth with Faith." Adults are asked to show a greater incentive in promoting and attending youth programs on the parish level.

Suggested for special affairs during the Week are: Membership drives; Special Holy Hour for youth only; Corporate Mass and Communion; Day of Recollection; Youth Rally, or any activity which will feature youth work in the parish. Posters from the national office are available to all youth moderators through the Deanery Chairmen of the N.C.C.W.

Parish youth organizations which should participate in the Week are listed by Father Zimmerman as follows: Junior and Senior C.Y.O., Young Ladies Sodality, Boy Scouts, Cub Scouts, Girl Scouts, Columbian Squires, Fighting 69th, Students Mission Crusade, 4-H clubs, Junior Holy Name Society, Altar Boys Club and Legion of Mary.

No Segregation, Say Catholic High Students

Washington —(NC)— More than 80 percent of Catholic high school students polled in New England and the Far West believe that there should be no racial segregation at Mass and other parish activities, a recent survey conducted by two Jesuit sociologists has revealed.

The percentage dipped to slightly more than two-thirds among Catholic students in the South.

In answer to the question: "The Bishop declares that there should be no segregation of the races at Mass and other services in the parish churches. Do you approve of this decision?", 83 percent of the students polled in New England said they did, 14 percent said they did not and 3 percent did not know.

The survey was conducted among high school students in Jesuit schools by Fathers Joseph Fichter, S.J., and P. W. Facey, S. J., sociologists. Father Fichter is associated with Loyola University of the South, New Orleans, and Father Facey with Holy Cross College, Worcester, Mass.

Results of the survey which included 32 questions on social issues are published in the current issue of the American Catholic Sociological Review.

The Catholic high school students polled answered, "yes," "no" or "don't know," to a series of statements and questions that included just about every problem at issue in the modern world.

In answer to the statement: "Uncontrolled reproduction of children leads to overpopulation, social unrest, and war," almost 70 percent of the students answered, "no," about 18 percent answered "yes," and the rest said they didn't know.

The greatest degree of unanimity, Fathers Fichter and Facey found, occurred in the field of racial relations. Nine of [illegible] 32 statements and questions dealt with this field.

St. Mary's, Notre Dame To Observe Founder's Day; Brownson Symposium Held

A week-long tribute to the founders of the Congregation of Holy Cross, St. Mary's College and the University of Notre Dame will conclude with the celebration of the Feast of St. Edward on Tuesday, October 13, at St. Mary's.

The faculty and students of the college will join with more than 50 St. Mary's alumnae clubs throughout the country in honoring Father Basil Anthony Moreau, founder of the Congregation in Le Mans, France; Father Edward Sorin, founder of Notre Dame whose appeal for assistance brought the first Sisters of Holy Cross to Indiana in 1843; and Mother Angela, co-founder of Saint Mary's with Father Sorin, and first superior of the College.

One of the stormiest and most controversial figures of mid-nineteenth century America will be the subject of a symposium at the University of Notre Dame. The life and works of Orestes A. Brownson, outspoken convert to Catholicism, will be evaluated in a series of papers to be presented by Notre Dame scholars this afternoon and evening.

The Americanism Department of the General Federation of Women's Clubs, will sponsor an essay contest for high school and elementary school students on the subject, "What America Means To Me."

Entries must deal with the historic struggle for freedom which took place preceding and during the adoption of the Declaration of Independence and the framing of the Constitution in relation to their significance in forming our American heritage.

Catholic school students can obtain contest rules from Arlene Faurote, of Central Catholic high school, Fort Wayne.

Connie Wesner, daughter of Mr. and Mrs. Edwin J. Wesner, 4607 Fairfield Avenue, has been selected a member of the invitations committee for the Sophomore Cotillion on Friday, October 16, in the Louis XIV Ballroom at St. Mary's College, Notre Dame. A graduate of Central Catholic high school, Miss Wesner will assist in the preparation for the first social event of the 1953-54 school year at St. Mary's.

Central Catholic High School June graduates Sandra Heine, Jeanne Bosler, and Claire Bueter are now attending College of Mount St. Joseph-on-the-Ohio, Cincinnati, O.

Miss Heinze, daughter of Mr. and Mrs. Julian Heinze, 1308 E. Rudisal Boulevard, and Miss Bueter, daughter of Mr. and Mrs. Raymond H. Bueter, 2219 Forest Park, are majoring in the four-year nursing course. Miss Bosler, daughter of Dr. and Mrs. Fred Bosler, 1721 Randalia is majoring in elementary education.

Eleven representatives of Holy Cross Central School of Nursing went to Fort Wayne on the weekend to attend the 50th anniversary convention of the Indiana State Nurses Association, and the annual meetings of the Indiana Association of Student Nurses and of the Indiana Catholic Nurses.

"General satisfaction with continuing and growing economic prosperity as well as fear of the vague, indefinite program of the Socialists prompted the overwhelming vote of confidence delivered to Chancellor Adenauer and the Christian Democrats in the recent German elections," Dr. Waldemar Gurian declared here today.

Gurian, who is professor of politi-

Continued on page 7A

Essay Contest Announced For High Schools; Two C.C. Grads At Ohio School

STUDENT NURSE LEADERS CHOSEN—Ann Duncan, left, Mountain View, Calif.; Marilyn Ehinger, center, Fort Wayne, and Susan Shaffer, Mishawaka, were recently chosen to represent their fellow preclinical students in the student-faculty government of Holy Cross Central School of Nursing in South Bend.—Ted Mroczkiewicz photo

Gary Deanery Fall Institute Oct. 23 At St. Mark School

Gary—A three part program on Music Appreciation arranged by the Rev. Daniel Peil will feature the Fall Institute for the priests and sisters of the Gary Deanery at St. Mark's, here, Friday, October 23.

Father Peil will direct the choir and preach the sermon at the 9:15 a.m. Mass to be offered by the Rev. Theodore Hammes. Mass IX will be sung by the assembly.

At the 10:30 a.m. general assembly in the auditorium, Clarence V. Hendrickson, supervisor of music in the Gary Public Schools, will lead a discussion on "Music in the Elementary Schools."

Following the luncheon, from 1:30 to 3:00 p.m., a talk on music appreciation will be given by Mrs. Daniel Strapon, teacher of music in the Gary Schools.

Superior, Dies At 81

New Orleans—(NC)—Sister Demetria, who had spent 54 of her 81 years in religious life, was buried in St. Vincent de Paul Cemetery September 29, after a Solemn Requiem Mass in the chapel of the Daughters of St. Vincent de Paul house on the hospital grounds.

FATIMA CLUB STAGES FASHION SHOW—At its recent Communion Breakfast in the Morris Inn at Notre Dame, the Fatima Club of South Bend displayed teen-age styles. The models for the show were: seated, left to right, Patricia Holmes, St. Mary's Academy; Ottilia Arch, St. Joseph's high school; and Phyllis Johnson, Riley high school. Standing: Lillian Henya, Central high school; Joan Schweiger, Washington high school; Art Widawski, Washington high school; Carol Manhart, St. Mary's Academy; John Hess, St. Joseph's high school; Nancy Schloemer, Washington-Clay high school; George Horvath, Riley high school; Kay Oedekerk, Adams high school, and Bill Walton, Adams high school. The club announced a Public Speaking class to be held at the Aquinas Library on Thursday evenings from 7 to 8 p.m.

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Polish Bishops

Continued from page 1A

of marxism, on the doctrine which proclaims hatred toward people, seeks vengeance on its opponents and creates divisions and quarrels even among brothers . . .

"In the name of the welfare of our nation, we have the right to demand from the leaders of the marxist camp a revision of the principles of ruthless hatred and ostracism toward our religion, the Church and God."

The document, which is firm but still restrained in tone, was handed the Polish regime before the trial of Bishop Czeslaw Kaczmarek of Kielce and the arrest of His Eminence Stefan Cardinal Wyszynski, the Polish Primate.

It has been stated that the memorandum's outright condemnation of atheistic marxism prompted a Moscow order to Warsaw to stage the "trial" of Bishop Kaczmarek and "suspend" Cardinal Wyszynski.

Covering the whole field of religious persecution in Poland since the signing of the Church-State agreement in April 1950, the memorandum makes the following points:

Contrary to promises by the regime, many Catholic schools have been liquidated by the regime. More than ten professors have been ousted from the Catholic University of Lublin without any given reason. Religion is systematically removed from the public schools by turning them over to a private society of atheistic schools. In the remaining public schools the time for religious instruction has been arbitrarily reduced. Religious instructors have been fired.

Contrary to the wishes of their parents, the children of Catholics are educated in the marxist spirit in an anti-religious and anti-Christian atmosphere.

Young Catholics who do not want to be barred from advancing in their studies or professional career must join the communist youth league.

Contrary to the regime's own constitutional principle of separation of Church and State, the regime is forcing priests into political movements supporting the regime. The government has set up spurious groups which parade themselves as Catholics but are actually trying to destroy the Church.

The regime has taken several moves designed to throttle religious communities. Religious seminaries have been confiscated. So have many of their houses. Nuns have been dismissed from hospitals and charitable institutions in an effort to force them to starvation.

All Catholic publications have been suspended and spurious Catholic papers and magazines have been set up. The Church has not been permitted to publish a single book for over a year.

The regime is openly interfering in the internal administration of the Church—an illegal interference because it is contrary to the constitution. The regime has forcibly removed priests, apostolic administrators and even Bishops from office. It has stopped newly elected Bishops from taking office. It has interfered in the elections of vicars capitular, thus making the resulting elections illegal.

Worst In History

"Free Poland has not known such attempts to subjugate the Church by the state in all its history," the memorandum declares. It recalls that even Lenin denounced such a subjugation of the Church as "cursed and disgraceful."

Despite all this repression and persecution, the memorandum states, the Hierarchy has leaned over backwards to try to get along with the regime and live up to the 1950 agreement.

"The Bishops have gone so far as to support the 'peace movement' though this movement took on a political and strictly secular character," the memorandum declares. "They support, as far as possible, the national front, despite the fact that the front seeks to achieve marxist aims contrary to Catholic teaching."

The memorandum also details the steps taken by the Hierarchy to normalize Church affairs in the so-called western territories formerly part of Germany. Communist propaganda has constantly accused the Bishops of reneging on their promises by not obtaining resident Bishops for the area.

The memorandum reveals that Cardinal Wyszynski obtained from the Holy See appointment of Bishops who would have the duty to reside in the western territories. But the government then refused to permit these Bishops to take office.

Still the communist press continued to "heap abuse on the Holy See and the Hierarchy, asserting that they are doing nothing about the western territories," the Bishops declared.

"We are not acting with any controversial aims in mind," the Bishops stated, "but only to emphasize the burning necessity to find an honest and fair way out of the existing situation. We are seeking a positive solution, which would benefit both the Church and the State. Nothing is further from our minds than to introduce dissension or spread hatred.

"But in the present state of affairs it depends solely on the sincere good will of the government whether the internal peace and reciprocal harmony so essential will really be achieved. It depends on whether the government will forsake its radical, destructive hate for Catholicism, whether it will abandon its aim of subjugating the Church and turning it into an instrument of the state . . .

"Faced with this alternative: either to subject the church to, and make it an instrument of, the state, or to bear personal suffering, we will not hesitate. We will follow the voice of our apostolic vocation and our conscience as priests, with peace of mind and the knowledge that we have not given the slightest cause for persecution, that suffering becomes our lot for no other reason than the cause of Christ and His Church.

"We cannot place the things of God on the altar of Caesar!"

COACHING FROM THE AUDIENCE—Phillip Morrison, ETSN, was judged the winner in the cake baking contest at the USO Club operated by the NCCS in Oakland, Calif. By happy chance, his mother, Mrs. Gould Morrison, (standing, left) and his sister, Kathryn, 11, and his brother, Paul, 9, were visiting him at the time so his mother sponsored him in the contest. Morrison is stationed on Treasure Island, Calif. Their home is in St. Bernard's parish, Madison, Wis. Active in the Christian Mothers Club and other parish activities, Mrs. Morrison was named Woman of the Year for her outstanding community service. (NC Photos)

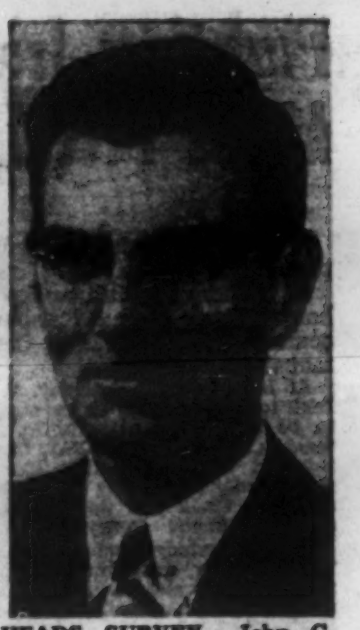
Pope To Bestow

Continued from page 1A

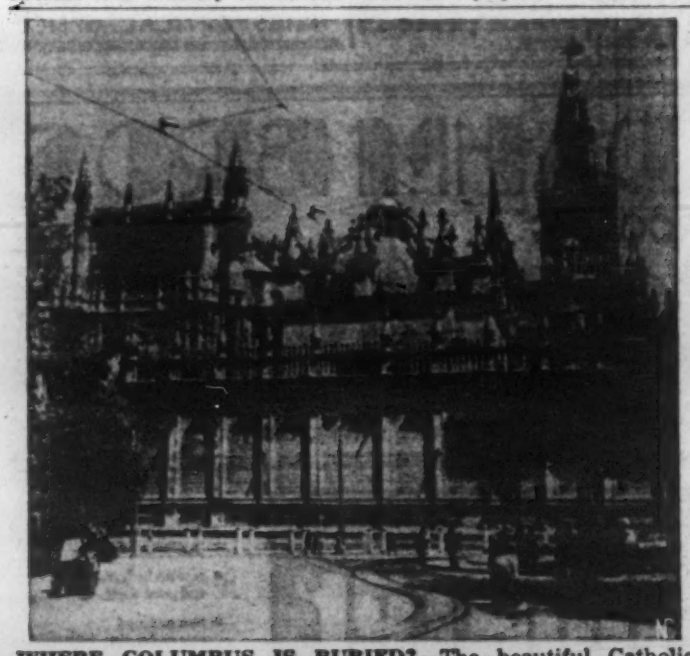
After the war, the building was completely remodeled and rebuilt and served since 1948 as a temporary home for seminarians while the new building was under construction. The construction work began in 1949. Hereafter, the older remodeled premises will house the graduate department of the College where student-priests will reside while pursuing higher studies.

Of buff-colored brick, with travertine trim and casings, the new College is in the form of a square, with one side extended further south. The north side of the square is closed by the main chapel, which was built by alumni contributions amounting to $350,000. The roofs of other parts of the College have been built as terraces, where students may walk during recreation periods, and where they will have an even more impressive view, not only of St. Peter's, but of much of the Eternal City.

Exclusive of the faculty quarters, the new college will accommodate 311 students in individual rooms equipped with hot and cold running water, a study desk, bookcase, bed and wardrobe. Provision has been made to expand the facilities to house 363 students should this become necessary at any time.



HEADS SURVEY—John C. Hayes, (above) of Chicago, who has been appointed Chairman of the National Council of Catholic Men's Special Committee on International Cooperation. He will have charge of its studies and will coordinate its work with the Bishops' Peace Committee. (NC Photos)



WHERE COLUMBUS IS BURIED?—The beautiful Catholic Cathedral in Seville, largest Gothic church in the world, where it is claimed the remains of America's discoverer, Christopher Columbus are entombed. The Cathedral of Santo Domingo in Ciudad Trujillo, Dominican Republic, also claims a casket containing the bones of the Great Navigator. (NC Photos)

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